

The Content, Origins, and Effect of Follower Expectations of Ethical Leadership

LEONIE HERES

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ONE STYLE FITS ALL?

The Content, Origins, and Effect of Follower Expectations of Ethical Leadership

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ter verkrijging van de graad Doctor aan de Vrije Universiteit Amsterdam, op gezag van de rector magnificus prof.dr. F.A. van der Duyn Schouten, in het openbaar te verdedigen ten overstaan van de promotiecommissie van de Faculteit der Sociale Wetenschappen op donderdag 4 december 2014 om 15.45 uur in de aula van de universiteit, De Boelelaan 1105

door

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geboren te Amsterdam

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"It always seems impossible until it is done" Nelson Mandela Reading committee:

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So with all the struggle and hard work that went into writing this book, I expected this to be the easy part. After spending years weighing every word, every sentence, and every thought that went into this book a hundred times over, I expected this to be the part where I would just write down what I wanted to say: thank you. And yet writing these acknowledgements is proving to be one of the hardest things I have ever had to write. Not only does it bring back so many memories, it also comes with its own dilemmas about where to start and where to end, and how to do justice to all the people that helped me write this book. So I write this knowing that whichever words I end up putting down on paper, they will never be able to fully capture the tremendous gratitude that I have for those who have made this dissertation possible. Indeed, mere words will never be enough. But since we're here now, I'll just give it a go anyway.

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CHAPTER





INTRODUCTION

1.1 Ethical Leadership Research: A Leader-Centered Domain

In her report of Adolf Eichmann's trial in 1961, Hannah Arendt coined the phrase 'the banality of evil' to describe how 20th century bureaucracies gave rise to a new type of criminal - the normal employee who merely does his job, slavishly obeying law, procedures, and rules, yet unable independently to think, understand, and act upon the moral consequences of his actions. Now, over 50 years later and in the wake of notorious scandals in private and public institutions around the world, increasingly organizations are starting to recognize both the moral and economic need to raise employees' moral awareness and to proactively foster ethical decision-making and behavior. Ethics has become an important strategic asset (Jose & Thibodeaux. 1999; Petrick & Quinn, 2001) that some even consider a prerequisite for long-term organizational survival (Cooper, 2001; Kanungo, 2001; Thomas, Schermerhorn, & Dienhart, 2004: Worden, 2003). Organizations therefore spend substantial portions of their budgets on developing and implementing values statements, codes of conduct, ethics training, audits, and even specialized ethics officers and integrity bureaus (Huberts, Anechiarico, & Six, 2008; Kaptein, 2004; OECD, 1996; Weaver, Treviño, & Cochran, 1999). Nevertheless, codes, audits, and training can only do so much. As the infamous Enron case illustrates (Sims & Brinkmann, 2003), ethics codes and training may very well be in vain if the organization's leaders do not support and reinforce it with the right kind of leadership, that is, ethical leadership.

Ethical leadership refers to the character, decision-making, and behavior that a leader demonstrates to motivate others to make decisions and behave in accordance with relevant moral values and norms (see Chapter 2). As organizational ethics gained momentum over the last decade, scholarly research into ethical leadership also proliferated. Research, for instance, shows that ethical leaders play a key role in raising awareness of the moral nature of decisions and actions, and improving followers' moral judgment (Lasthuizen, 2008; Treviño, Weaver, Gibson, & Toffler,

leadership (Brown & Mitchell, 2010; Hannah & Jennings, 2013). The leader-centered focus of research thereby limits our understanding of how leaders can effectively build a reputation for ethical leadership.

1999). By raising moral awareness, ethical leadership reduces the occurrence of counterproductive and unethical behaviors such as fraud, theft, bullying, and misuse of organizational resources (e.g., Huberts, Kaptein, & Lasthuizen, 2007; Lasthuizen, 2008; Mayer, Kuenzi, Greenbaum, Bardes, & Salvador, 2009). It also fosters followers' dedication to their work, their optimism, initiative and willingness to expend extra effort, their altruistic behaviors, their work attitudes, and their willingness to speak up and help colleagues with work-related problems (e.g., Avey, Wernsing, & Palanski, 2012; Brown, Treviño, & Harrison, 2005; De Hoogh & Den Hartog, 2008; Hansen, Alge, Brown, Jackson, & Dunford, 2013; Kalshoven, 2010; Mayer et al., 2009; Toor & Ofori, 2009). In doing so, research suggests ethical leadership enhances employee, management, and organizational performance (e.g., Sharif & Scandura, 2013; Thomas et al., 2004; Walumbwa et al., 2011; Walumbwa, Morrison, & Christensen, 2012). Moreover, many of the effects of ethical leadership go above and beyond the effects of other, more general leadership styles that do not have a specific focus on ethics (Brown et al., 2005; Lasthuizen, 2008). All in all, ethical leadership seems a promising leadership strategy.

While our understanding of ethical leadership and its effects has improved significantly over the years (e.g., Brown & Treviño, 2006), research in this field has at least one important drawback: it is predominantly leader-centered¹. Most studies focus on the ethical leader's characteristics and behavior and pay little attention to the follower's role in the process. Yet without followers there would be no ethical leadership. Leadership is by definition an ascribed and subjective phenomenon that exists only by virtue of the buy-in of followers (Bryman, 1992). In fact, it is the followers who provide the terms and conditions for effective (ethical) leadership (Gini. 2004b; Hogg, 2008); and it is followers' perceptions of the leader's behavior, not the leader's actual behavior, that best predict the leader's influence on individual and organizational outcomes (Brown & Treviño, 2006; Lord & Maher, 1991; Moorman & Grover, 2009). The variability in follower perceptions of ethical leadership thus raises "important questions about the very nature of what it means to be an ethical (or unethical) leader, which is the very basis of the descriptive social scientific approach" (Brown & Mitchell, 2010: 602). In the words of Lord and Emrich (2000: 551): "if leadership, at least partly, resides in the minds of followers, then it is imperative to discover what followers are thinking." However, followers' role in the constitution and development of ethical leadership is often overlooked and there is a dearth of research on the origins of and mechanisms behind follower perceptionsof ethical

1 For a more general discussion of the use and value in applying a more follower-centered perspective in leadership research, see Riggio, Chaleff en Lipman-Blumen (2008).

1.2 Follower Expectations of Ethical Leadership: One Style Fits All?

To understand how and why followers vary in their perceptions of ethical leadership it is important to know which frameworks they use to recognize and make sense of the behaviors they observe in their leaders. Scholarly definitions based on qualitative research provide some insight into how followers differentiate between 'ethical leaders' and 'non-ethical leaders' or 'ethically neutral leaders' (cf. Treviño, Brown, & Hartman, 2003). However, most scholars define ethical leadership as a concept that means more or less the same to everybody (Brown et al., 2005; Kalshoven, Den Hartog, & De Hoogh, 2011; Yukl, Mahsud, Hassan, & Prussia, 2013). The question is whether such a 'one style fits all' conceptualization of ethical leadership is tenable, especially in light of the diversity of work environments in which they operate. To what extent do followers across different work environments maintain the same standards and expectations for ethical leadership? Is there one best way to be an ethical leader, regardless of the type of organization or actual work involved? Is there one meaning of the concept on which followers agree and accept as the 'best practice', even though they might be faced with different challenges and dilemmas in their work?

Empirical research on follower expectations of ethical leadership is scant, but the few studies available reveal significant differences across contexts and suggest that groups of followers indeed systematically differ in their beliefs and standards for ethical leadership. For instance, research shows consistent cross-cultural variation in the extent to which people expect ethical leaders to be altruistic or empowering (Keating, Martin, Resick, & Dickson, 2007; Martin, Resick, Keating, & Dickson, 2009; Resick, Hanges, Dickson, & Mitchelson, 2006; Resick et al., 2011; Resick, Mitchelson, Dickson, & Hanges, 2009). Other studies indicate variation in definitions and expectations of ethical leadership at the individual level (e.g., Koning & Waistell, 2012; Van den Akker, Heres, Lasthuizen, & Six, 2009). Meanwhile, studies on systematic, within-culture variation in follower expectations of ethical leadership and their relation to the follower's immediate work environment are virtually non-existent. Yet it is in relation to the work environment, and to the structural characteristics of the work environment in particular, that research on follower expectations of ethical leadership seems especially promising and relevant.

esponsive to textbook

First, research on the relation between structural work characteristics and followers' expectations of ethical leadership holds the most practical promise for managers and organizations (cf. Offermann, Kennedy, & Wirtz, 1994). Followers' own a priori assumptions, beliefs, and expectations of leadership are likely to bias their subsequent perceptions of the characteristics and behaviors they observe in a leader and their acceptance of that leader's influence (e.g., Bresnen, 1995; Den Hartog, House, Hanges, & Ruiz-Quintanilla, 1999; Engle & Lord, 1997; Hunt, Boal, & Sorenson, 1990; Kenney, Blascovich, & Shaver, 1994; Lord, Brown, Harvey, & Hall, 2001). As such, ethical leadership is presumably most effective when the demonstrated leadership is in accord with each follower's own conceptualization of ethical leadership. In practice however, managers deal with many employees and have limited time, capacities, and (cognitive) resources. Under such conditions, investigating and taking into account each employee's individual expectation of ethical leadership may be neither realistic nor efficient. It is thus important to know the extent to which employees in work groups are likely to hold similar expectations of ethical leadership, and the extent to which these expectations are amenable to change. To the extent that structural work characteristics indeed explain a significant portion of the variation in employees' expectations, they can serve as specific and easily accessible proxies for a quick assessment of employees' expectations of ethical leadership. In other words, understanding how expectations of ethical leadership relate to structural features of followers' work can help managers determine the approach to ethical leadership that is most likely to fit their employees' needs.

Second, examining systematic, work-related variation in follower expectations of ethical leadership can contribute to our understanding of the relation between ethical leadership and the work environment. Research shows that structural characteristics of the work environment create conditions under which ethical leadership tends to be more or less effective. For instance, ethical leadership is more influential when followers have more job autonomy (Kalshoven, 2010; Mayer et al., 2009), or operate in highly competitive, political settings (Kacmar, Bachrach, Harris, & Zivnuska, 2011). In contrast, where followers' work is more straightforward and involves less difficult decisions, textbook ethical leadership has no effect on follower behavior (Detert, Treviño, Burris, & Andiappan, 2007). To the extent that followers' own expectations of leadership affect their subsequent perception and acceptance of the characteristics and behaviors they observe in their leaders (e.g., Bresnen, 1995; Den Hartog et al., 1999; Engle & Lord, 1997; Hunt et al., 1990; Kenney et al., 1994; Lord et al., 2001), such expectations may be a key mechanism that helps explain why the effectiveness of ethical leadership varies across work contexts: perhaps followers who operate in different work environments merely hold different beliefs about what such ethical

leadership should look like and hence are either more or less responsive to textbook approaches to ethical leadership. As a starting point for more extensive research on the antecedents of follower expectations of ethical leadership, the present dissertation therefore focuses on structural characteristics of the work environment.

1.3 Research Questions and Design

In sum, while important progress has been made in recent years, extant research on ethical leadership is predominantly leader-centered and typically applies a universalistic, 'one style fits all' conceptualization of ethical leadership. This dissertation questions whether such a 'one style fits all' conceptualization of ethical leadership is tenable from a follower perspective. In the words of Porter and McLaughlin: "leadership in organizations does not take place in a vacuum" (2006: 559) and both followers' own beliefs about what 'good' ethical leadership entails and the work environment in which they operate are likely to play an integral role in an individual's ability to build a reputation for ethical leadership.

The aim of this study is to gain a better understanding of the role of followers in the constitution and development of ethical leadership. To do so, it examines: (1) the within-culture similarities and differences in working adults' expectations of ethical leadership: (2) the extent to which followers' expectations of ethical leadership match the behaviors they observe in their leaders and affect their perception of observed ethical leadership, and (3) the extent to which followers' expectations of ethical leadership are systematically related to structural characteristics of their work environment. Unraveling the interrelation between follower expectations of ethical leadership, their perceptions of observed ethical leadership behaviors, and their work environment will enhance and enrich our knowledge of how and under which conditions managers are able to build a reputation for ethical leadership. Additionally, insight into the contents, origins, and effects of follower expectations of ethical leadership can have important implications for managers who seek to optimize their ethical leadership and understand potential resistance to or a lack of recognition of their efforts in this area. Given the above, the main research question of this dissertation is:

What do followers expect of ethical leadership, how are these expectations related to the structural characteristics of their work environment and to what extent do they affect followers' subsequent perception of the ethical leadership behaviors they observe?

Part I. The first part of the research explores the range of expectations that working adults have of ethical leadership and identifies the structural characteristics of the work environment that may be relevant in shaping these expectations. The exploratory phase of the research will answer the following four sub-questions:

- What constitutes ethical leadership according to prevailing academic theories and empirical research? (Chapter 2)
- What can we anticipate about the expectations that individuals have of ethical leadership and their relation to structural characteristics of the work environment based on prevailing academic theories and empirical research? (Chapter 2)
- · What expectations do working adults in the Netherlands have of the ethical leadership of their managers? (Chapter 3 and 4)
- · Which structural characteristics of the work environment may be relevant factors in shaping expectations of ethical leadership? (Chapters 3 and 4)

Part II. The second part of the dissertation serves as both a validation and an extension of the exploratory research. This second, deductive research phase answers the following sub-questions:

- Which expectations of ethical leadership identified in the exploratory research are most prevalent among working adults in the Netherlands? (Chapter 6)
- To what extent do employees' expectations of ethical leadership match the attributes and behaviors they observe in their manager, and how does this affect their subsequent perception of the characteristics and behaviors they observe in their manager? (Chapter 7)
- How and to what extent employees' expectations of ethical leadership are related systematically to the structural characteristics of their work environment? (Chapter 8)

To answer these various questions I employ a mixed-methods research design. Part I of the research starts with a review of the theoretical and empirical literature on ethical leadership. This literature review answers sub-questions 1 and 2 by delineating the key concepts used throughout the dissertation and providing a conceptual framework to aid the design and analyses of the empirical studies. Since little theory and research exists on the within-culture differences in follower expectations of ethical leadership, I then conduct two exploratory empirical studies that together answer sub-question 3 and 4.

The first exploratory study is a report of qualitative, semi-structured interviews I held earlier with managers across a wide range of organizations and sectors (see Heres, 2010c). The data from these interviews will provide some initial insights into working adults' expectations of ethical leadership and how these IELT may differ

across various work environments. As the focus of these interviews is limited in scope and interviews were held only with respondents who hold a formal leadership position in their organization, this study is followed-up with a second, more extensive exploratory study. The second exploratory study concerns a quasi-qualitative Q-method study² (Chapter 4). Because of its operant, inductive character, Q-methodology is particularly suited to the systematic study of subjective views and opinions. Furthermore Q-studies are very suitable for uncovering views that are less mainstream or not apparent in the literature, and hence may not have emerged otherwise (Brown, 1993; De Graaf & Van Exel, 2008). I use Q-methodology to: (1) establish empirically and cluster the expectations that working adults have of ethical leadership; (2) systematically examine both the distinguishing characteristics and core commonalities of these expectations; (3) identify structural characteristics of the work environment that could shape expectations of ethical leadership, and; (4) develop associated measurement instruments for use in subsequent survey research.

Part II of the study concerns survey research that aims to answer sub-questions 5 through 7. Both the sheer scale of the three samples involved and analytical possibilities of survey research will allow for more robust conclusions about the relationship expectations of ethical leadership on the one hand, and perceptions of observed ethical leadership behavior and characteristics of the work environment on the other. Furthermore, the survey research enables triangulation of different types of data, thereby facilitating further examination of the external validity of the exploratory studies (see Creswell & Plano Clark, 2007). The surveys thus enable me to assess the extent to which the results of the qualitative interviews and the Q-study can be generalized to a wider set of organizations and employees.

1.4 Contribution to Academic Research

This dissertation makes both theoretical and methodological contributions to the academic literature on ethical leadership. First, the combined studies of the dissertation answer recent calls for more follower-centered research on ethical leadership in general, and research on (implicit) follower expectations and perceptions of ethical leadership in particular. Such research is needed to further improve and modify

² It is beyond the scope of this dissertation to elaborate on the aims, procedures, and outcomes of Q-methodology. Chapters 2 and 4 include a more detailed description of the method and its use in this research project. Please refer to the works of Van Exel and De Graaf (2008), Watts and Stenner (2005), and McKeown and Thomas (1988) for explanations of the method and information about its advantages and application in the social sciences.

existing academic conceptualizations of ethical leadership (Hannah & Jennings, 2013; Sharif & Scandura, 2013). By exploring how followers themselves conceive ethical leadership and highlighting the socially constructed nature of ethical leadership, the dissertation can sensitize scholars to the multiple social meanings that people attach to ethical leadership and alert them to the limitations of a universalistic 'one style fits all' approach (cf. Bresnen, 1995). Moreover, in doing so the study can also identify discrepancies between explicit (academic) and implicit (practitioner) views on ethical leadership, which can help us gain a better understanding of both the essential requirements and the more contingent elements in ethical leadership. Second, by examining how followers' expectations affect their perceptions of observed ethical leadership behavior and relating followers' expectations to structural characteristics of their work environment, the study increases our understanding of the conditions under which a specific approach to ethical leadership is likely to be most effective, thereby furthering our knowledge of the processes by which managers can earn a reputation for ethical leadership or, rather, the processes by which followers 'grant' their manager an ethical leader identity (see DeRue & Ashford, 2010).

The study also makes two important methodological implications. First, by examining the influence of respondents' expectations on their subsequent perceptions of the leadership exhibited by their manager, it sheds light on the extent to which expectations of ethical leadership present a source of bias in standard measures of ethical leadership (cf. Gioia & Sims, 1985; Phillips, 1984; Phillips & Lord, 1981; Rush, Thomas, & Lord, 1977). That is, the research provides information on the extent to which measures of ethical leadership are likely to not only capture the characteristics and behaviors respondents actually observe in their managers but also the a priori implicit assumptions, beliefs, and expectations that quide respondents' interpretation of these behaviors (Bryman, 1987; Phillips, 1984). In addition, the dissertation illustrates some of the applications and contributions that the relatively unknown Q-methodology has to offer. Q-methodology is an interesting path for social research and this dissertation can function as an exemplar that highlights the strengths and weaknesses of the method. More importantly, the mixed-method research design allows me to examine the extent to which the quasi-qualitative Q-methodology and quantitative survey research can be used as complementary approaches to the study of social scientific phenomena in general (cf. Baker, van Exel, Mason, & Stricklin, 2010) and of the more implicit assumptions, beliefs, and expectations of leadership in particular.

1.5 Contribution to Practice

In addition to its academic contribution, this dissertation makes several important practical contributions. First and foremost, the studies in this book may raise managers' awareness that the success of their leadership could depend as much on their own behavior as it does on their employees' expectations of that leadership - in other words, that employees have an active and constituting role in the development of effective ethical leadership. The research provides insights that can help managers to evaluate their own ethical leadership practices in light of employee expectations of such leadership and to gain a better understanding of why employees may not respond or even resist the manager's ethical leadership efforts. Additionally, the results may be used to evaluate and develop more effective ethics programs and training sessions that take account of the a priori assumptions, beliefs, and expectations of ethical leadership held by practitioners themselves. Specifically, this study informs managers as well as consultants, leadership trainers, and integrity bureaus about (1) the different expectations of ethical leadership that people may have; (2) how employees' own expectations of ethical leadership affect their manager's ability to establish a reputation for ethical leadership, and; (3) how managers might optimize their ethical leadership efforts by better aligning the expectations of their employees and their own approach to ethical leadership (cf. Engle & Lord, 1997; Hunt et al., 1990; Kenney et al., 1994; Lord et al., 2001). Finally, as noted earlier, in relating followers' expectations of ethical leadership to structural characteristics of their work environment the research can help managers to gauge more efficiently the expectations of their own team and adjust their approach to ethical leadership accordingly.

1.6 Structure of the Book

The dissertation research was originally set up as a series of four empirical studies (see Chapters 3, 4, 7, and 8) that have either been published as articles in academic journals (Chapter 3), submitted for publication (Chapter 4), and/or presented as papers at conferences (Chapters 3, 4 and 7). To allow for selective and targeted reading, this paper structure is maintained in the empirical sections of the book: each empirical chapter includes its own introduction, theoretical background, methodology, results, and discussion and conclusions, and can be read independently of the other chapters. Consequently, while an attempt has been made to limit redundancy, some overlap between the respective chapters occurs. At the same time, the book is more than the mere sum of the four studies: it includes additional chapters that

address more explicitly the interconnectedness between the studies and their role in the broader project (Chapter 1), present a more in-depth overview of their shared theoretical framework (see Chapter 2), and provide a more extensive reflection on both the methodological background of the research (Chapters 5 and 6) and the broader implications of the combined studies for both research and practice (Chapter 9).

The research in this book is organized in two parts. Part I concerns the inductive, exploratory phase of the research and examines both the explicit (academic conceptualizations) and implicit theories (follower expectations) that exist on ethical leadership. Chapter 2 starts by providing a conceptual framework that outlines the basic concepts, definitions, and academic theories used throughout this book. This chapter also provides a brief introduction to the two exploratory studies reported in Chapter 3 and 4, highlighting how these relate to one another and how each contributes to the overall research project. The rest of Part II consists of the two empirical studies.

Chapter 3 contains a secondary analysis and reworked report of a qualitative study previously conducted on conceptualizations of ethical leadership among the Dutch public, hybrid and private sector managers (see Heres, 2010c). The study uncovers many similarities in managers' conceptualizations of ethical leadership but also points out notable differences. Furthermore, the results warrant additional research on expectations of ethical leadership and their contingency on the work environment. I use the results of this first exploratory study to design the sample and materials of a more extensive Q-study, which is reported in Chapter 4. While based on previously conducted empirical research, the study reported in Chapter 3 provides an important backstory to the dissertation and is therefore included in the book.

Chapter 4 summarizes the background and results of a Q-methodological study on the expectations that working adults in the Netherlands have of ethical leadership. Drawing on data from 59 Q-method interviews with working adults from a wide range of Dutch public and private sector organizations, this chapter identifies and describes five views on the ideal ethical leader: (1) the Safe Haven Creator; (2) the Practicing Preacher; (3) the Moral Motivator; (4) the Social Builder; and (5) the Boundaries Setter. The findings of the study indicate that different (groups of) people do indeed hold different beliefs about what an ethical leader should be and do, and thus that one style of ethical leadership need not fit all. Additionally, the data reveals that job autonomy, task significance, and the moral complexity of tasks (i.e., the severity of and frequency with which individuals experience moral dilemmas in the execution of their jobs) may be key factors in shaping one's expectations of ethical leadership. Unlike in the qualitative interviews, however, the Q-study results reveal no particular differences between respondents working in public, hybrid, and private sector organizations.

Part II deduces specific hypotheses from the aforementioned exploratory studies and tests these in Chapters 6, 7, and 8, using data from multiple large-sample surveys. Chapter 5, the introduction to Part II, first elaborates on the survey design, including the rationale behind the survey research, the sampling methods, and procedures used to collect the data. It also includes a discussion of the overall validity and reliability of the quantitative studies. The chapter continues with an overview of the survey development, discussing the operationalization of the various concepts and results of the reliability and validity analyses of instruments of measurement used in Chapters 6, 7 and 8.

Chapter 6 presents the descriptive results of the survey studies. This chapter serves two purposes. First, it provides background information relevant to the studies reported in Chapters 7 and 8. Second, it extends and validates the findings of the exploratory research in Part I of the dissertation by examining the extent to which working adults in the Netherlands endorse each of the five ideal-typical views on ethical leadership identified in the Q-study. The results indicate that most expect their leader to be a Safe Haven Creator or a Practicing Preacher; the Boundaries Setter, on the other hand, describes a much less popular (though not insignificant) perspective on what ethical leadership entails. Chapter 6 further describes which of the ideal-typical views on ethical leadership best fit the leadership provided by their direct supervisors, namely the Safe Haven Creator. Finally, the chapter includes an overview of the key characteristics of respondents' work environments, including the moral complexity of their tasks.

Chapter 7 examines the extent to which followers' perceptions of the attributes and behaviors they observe in their leader match their expectations of ethical leadership. The results indicate that most followers experience a discrepancy between their own expectations and the specific characteristics and behaviors they observe in their managers, although the discrepancy is generally small to moderate. Nevertheless, the analyses show that this discrepancy does have a negative effect on employees' overall perceptions of their manager's ethical leadership. These results suggest that understanding, meeting, and aligning followers' expectations of ethical leadership is an important part of building a solid reputation for ethical leadership, and hence can contribute to a leader's ability to foster ethical decision-making and behavior within the organization.

Chapter 8 tests specific hypotheses on the extent to which employees' expectations of ethical leadership are contingent upon structural characteristics of their work environment. Drawing on the results of the exploratory research, it examines (1) the extent to which task significance, task 'publicness', job autonomy, and managerial position raise the moral task complexity in followers' work, and (2)

whether this moral task complexity, in turn, affects followers' assumptions, beliefs, and expectations of ethical leadership. The findings show that followers' expectations are indeed systematically related to the moral complexity of followers' work and indirectly shaped by structural characteristics of the work environment. The results thereby provide new insights into the mechanisms by which work context can influence ethical leadership processes. By showing how the nature of the work that they do can affect followers' expectations of ethical leadership, the study can help leaders to better anticipate these expectations and thereby help them improve the effectiveness of their ethical leadership.

Chapter 9, finally, brings together Chapters 2 through 8 by synthesizing their results and drawing final conclusions on what they mean for both theory and practice. The chapter begins with a reiteration of the dissertation's aims and research question. It then proceeds with a summary of the main findings of the empirical research and concludes that followers' a priori expectations of ethical leadership have a moderate effect on followers' perceptions of ethical leadership and that these expectations are indeed significantly related to structural characteristics of the work environment, and on the moral complexity of followers' work in particular. This is followed a discussion of these outcomes in light of existing academic theory and research on ethical leadership: how can the findings best be explained and understood, and how do they contribute to previous research on ethical leadership? The chapter then reviews the main limitations of the research design. It concludes with a discussion of the theoretical, methodological, and practical implications of the dissertation.





EXPLICIT PLICIT FINITEORIES

OF ETHICAL LEADERSHIP

CHAPTER



THEORETICAL BACKGROUND OF THE RESEARCH³

2.1 Introduction

When it comes to leadership, Bass notes, "[t]here are almost as many different definitions of leadership as there are persons who have attempted to define the concept (1990: 11)." Likewise, 'ethics', 'morality', 'values', and 'norms' are inherently ambivalent concepts for which a definitive, satisfactory definition is near impossible to find. Concepts such as these touch upon the normative and epistemological beliefs of people, and their precise meaning is continually contested, debated, defined, and redefined (De Graaf, 2003). Nevertheless, at least some delineation of the main concepts used throughout this dissertation is essential to our understanding of ethical leadership.

The purpose of this chapter is twofold. First, it provides a conceptual framework and clarifies my position in some of the ongoing conceptual debates on ethics, leadership, and ethical leadership. Second, the chapter serves as a framework for the development, execution, and interpretation of the subsequent empirical research. Chapter 2 specifically answers the first two sub-question of the dissertation: (1) what constitutes ethical leadership according to prevailing academic theories and empirical research? and (2) what can we anticipate about the expectations that individuals have of ethical leadership and their relation to structural characteristics of the work environment based on prevailing academic theories and empirical research? The chapter first presents a brief outline of concepts such as 'leadership', 'leaders' and 'followers', 'ethics' and 'morality' that form the foundation of the ethical leadership

³ Sections of this chapter are based on developmental papers presented at the 2010 ASPA, EGOS, and EGPA conferences (Heres, 2010a, b; Heres & Lasthuizen, 2010), the 8th TAD conference (Heres & Lasthuizen, 2012a) and the International Workshop on Organizational Justice and Behavioral Ethics (Heres, 2013b). Some sections have also appeared in the following publications: Heres (2010c), Heres and Lasthuizen (2012b; 2013) and Chapter 10 of Lawton, Rayner, and Lasthuizen (2012) of which I was second co-author. For sake of readability, literal quotes from these sources are not placed in quotation marks or referenced separately.

construct. Next, it outlines academic, explicit theories of ethical leadership, reviewing extant scholarly definitions and conceptualizations of ethical leadership and discussing its respective components in more detail. In paragraph 2.3, it outlines the literature on leader categorization and implicit theories of (ethical) leadership that provides insights into follower expectations of (ethical) leadership and their relation to the social context in which they operate. The main definitions included in the chapter are summarized in Table 2.1. The chapter concludes with a brief overview of what is to come in the remaining chapters in Part I of the dissertation.

2.2 Explicit Theories of Ethical Leadership

2.2.1 Leadership

Scholars have offered a plethora of definitions of 'leadership' over the years (see Rost, 1991). Most of these definitions, Yukl (2006: 3) remarks, "reflect the assumption that it involves a process whereby intentional influence is exerted by one person over other people to guide, structure, and facilitate activities and relationships in a group or organization." Yet, he continues, that is about all these definitions seem to have in common: many differences exist between definitions with regard to who exerts the influence, the intentions of the influence, how influence is exerted, and the outcomes of the attempts to influence. Taking a rather broad perspective on the concept, *leadership* is defined here as "the process of influencing others to understand and agree about what needs to be done and how to do it, and the process of facilitating individual and collective efforts to accomplish shared objectives" (Yukl, 2006: 8). While this definition is consistent with most contemporary discussions of leadership (Bass & Bass, 2008; Rost, 1991) and provides a fair idea of what leadership is essentially about, two additional conceptual clarifications should be made.

First, this book maintains a distinction between leadership and influence. Scholars such as Northouse (2010: 2) contend that influence is the *sine qua non* of leadership: there is no leadership without influence. However, following Yukl (2006: 8), the present study does not limit the concept of leadership to those processes that are successful at influencing others. Rather, how leadership affects outcomes is considered a research question that should be empirically established, not one that should be determined *a priori* by how we define the concept (Yukl, 2006). We need sound empirical research to determine the extent to which leadership processes actually achieve their intended outcomes and we should not assume or create such effects by biasing our concepts or measures. In how we operationalize and measure leadership, it is thus essential to distinguish between the characteristics and behaviors of the leader on the one hand

and those of followers on the other: only then can we draw valid conclusions as to how leadership may or may not influence follower behavior⁴.

Second, there is the distinction between leadership and management. Leadership is not necessarily defined by the occupation of a formal position of authority. One can be a leader without being a manager or a manager without being a leader (Ciulla, 1998) as leadership relies more on personal than on positional power (Khuntia & Suar, 2004). On the other hand, the concepts of leadership and management do show significant overlap: managerial success relies to a large extent on one's ability also to be a leader (Yukl, 2006) and the success of a leader may be fostered by the legitimate authority one has as manager and the resources and responsibilities attributed to a formal management position (cf. Dineen, Lewicki, & Tomlinson, 2006).

In this dissertation, the focus is on ethical leadership as it is expected of and exerted by managers within organizations. *Managers* in this respect are those who occupy a formal position of authority in an organization and are involved in processes of organizing, budgeting, time scheduling, resource allocation, control et cetera. Though in theory any member of the organization may assume an ethical leadership role, regardless of their formal position in that organization, it is the managers who are looked to first when the organization is in need of ethical leadership; they are the ones who carry both implicit and explicit responsibility for the (un)ethical conduct within the organization and they are the ones who have the formal means and authority to set the ethical tone of the organization. As managers' leadership is primarily – albeit not exclusively - geared towards their employees, it is these employees that will be taken as the prospective followers in the research. While recognizing the conceptual distinction between leadership and management (see also Table 2.1), the terms 'leaders' and 'leadership' are therefore used in reference to those having positional power in the organization.

⁴ Importantly, followers are as central to leadership as leaders are. Followership is defined here as "the acceptance of influence from another person or persons without feeling coerced and toward what is perceived to be a common purpose" (Stech, 2008: 48-49).

⁵ It should also be noted that though the processes of leadership and followership are not identical to the terms 'leader' and 'follower', these terms are rather similar in their use. Leadership and followership entail (1) a state or condition in which a person may find oneself, and (2) the exhibition or embodiment of the quality or state of leadership or followership in aspecific context (Stech, 2008: 48-49). The leader or follower then, is the person involved in the process of leadership or followership, respectively; they are not the process itself (Stech, 2008: 48). However, as argued by Rost: "Although the phenomenon of leadership can and must be distinguishable and definable separately from our understanding of what and who leaders are...leadership can only be known and evaluated in the particular >>>

2.2.2 Ethics and morality

The concepts 'ethics' and 'morality' are often used interchangeably in reference to people's conceptions of right and wrong, just and unjust, good and bad. More specifically, both ethics and morality refer to the collection of norms, values, and principles that are considered to be supremely authoritative in decision-making and action and that appeal to general consent (cf. Beauchamp, 1991; Fijnaut & Huberts, 2002; Kaptein & Wempe, 2002; Menzel, 2007). As Thompson notes:

"It may be assumed, that there is no important philosophical distinction between 'ethics' and 'morality'. Both terms denote the principle of right and wrong in conduct (or the study of such principles). When we refer to the principles of particular professions (e.g., legal ethics or political ethics), 'ethics' is the more natural term; and when we refer to personal conduct (e.g., sexual morality), 'morality' seems more appropriate. But in their general senses, the terms are fundamentally equivalent" (1985 in: Bruce, 2001: 91).

Some scholars do distinguish morality from ethics and view ethics as something occurring at a meta-level. According to this latter view, ethics entails the systematic reflection on or study of morality (De Graaf, 2003: 22) and forms a discipline or field of study. Still others (e.g., Lawton, 1998; Storr, 2004) regard ethics as a prescriptive concept, referring to a set of principles reflecting what people should do and which serves as a framework for acting. Morals are descriptive and concerned with how and to what extent people live up to ethical standards. In other words, ethics and morals are seen as the cognitive and behavioral side of the same coin.

Although a clear conceptual distinction between ethics and morality seems preferable from a purely academic standpoint, it would be untenable for the project on hand: consistent application of such a distinction would require the renaming of dominant and institutionalized constructs within the field of organizational ethics, including ethical leadership (Brown & Treviño, 2006; Treviño et al., 2003; Treviño, Hartman, & Brown, 2000) and ethical decision-making (Ford & Richardson, 1994; O'Fallon & Butterfield, 2005), which are frequently referred to throughout the study. To avoid conceptual confusion with vested constructs, *ethics* and *morality* and their adjectives *ethical* and *moral* are thus taken as near synonyms that denote the

collection of normative judgments that appeals to general consent about what is 'right,' 'good,' and 'just' and that provides a supremely authoritative framework for judgments, decision-making, and action. By way of contrast, at the other end of the morality continuum are the antonyms 'immoral' and 'unethical,' which concern the collection of normative judgments that appeal to general consent about what is 'wrong,' 'bad,' and 'unjust'. Whether something is ethical or unethical, moral or immoral is to be judged by the relevant community and is dependent on the context⁶.

Moral values and norms are central to our understanding of ethics and morality. Arguably, 'value' is one of the most essentially contested concepts in academic debates (De Graaf, 2003: 22). Yet, as Dose (1997) notes, there does seem to be consensus on the idea that values are standards or criteria for choosing goals and/ or guiding behavior, and that they are relatively stable. Values are therefore defined as important general qualities and standards that have a certain weight in decision-making and behavior and that are relatively stable and enduring over time⁷ (cf. Dose, 1997: 220; Van der Wal, 2008: 23). Whether they are of a personal, professional, organizational, legal, and/or public interest nature (see Van Wart, 1998), values are key drivers behind employee, management and organizational decision-making and behavior in general (Posner & Schmidt, 1992), and ethical decision-making and behavior in particular (e.g., Akaah & Lund, 1994; Baker, Hunt, & Andrews, 2006; Ferrell & Gresham, 1985; Fritzsche, 1995; Fritzsche & Oz, 2007; Hegarty & Sims, 1979). Values largely affect behavior through their manifestation in more specific norms, i.e. formal and informal regulations prescribing the proper conduct in general as well as specific situations (cf. Van der Wal, 2008: 10-11). Norms, more so than values, tell us what to do in a particular context and situation. In the study on hand, values and norms refer specifically to moral values and norms, i.e. those that make a clear reference to 'right' and wrong'.

<< instantiation of a leader doing a job. In other words, even though the terms "leadership" and "leader" are not strictly synonymous, the reality of leadership cannot be separated from the person of the leader and the job of leadership" (Rost, 2008: 54). Consequently, while the focus of the dissertation is on the leadership process rather than the mere person of the leader, the terms 'leadership' and 'leader,' and similarly 'followership' and 'follower,' will be used interchangeably throughout.</p>

⁶ Two important remarks must be made with respect to the definition of 'ethics' and 'morality'. First, not every judgment concerning right and wrong, bad or good, just or unjust, is always a moral judgment. Consistent with the idea that ethics and morality are to be supremely authoritative over other normative judgments (Beauchamp, 1991: 16), Kaptein and Wempe suggest that moral judgments always involve the fundamental interests of other individuals (Kaptein & Wempe, 2002). When the object of concern is not judged as particularly moral or immoral, i.e. when the normative judgment does not involve such fundamental interests of others, it may therefore be termed amoral. A second remark concerns the object of the moral judgment. While some scholars conceive of ethics and morals as an attribute of conduct (cf. Thompson in the aforementioned quote), this study takes a broader perspective in which a moral judgment can bear upon more than just behavior. Decisions, institutions, organizations, policies, individuals, and many more 'objects' may be judged to be more or less ethical (Kaptein & Wempe, 2002: 40-42).

⁷ As opposed to attitudes, values do not correspond to specific objects or situations (Huberts, 2014). Values are considered latent constructs (Dose, 1997) that can only be observed through their manifestation in attitudes, preferences, decision-making, and action (Klenke, 2005).

Ethical decision-making and behavior can subsequently be defined as those processes and outcomes of decision-making and behavior which are in accordance with the moral values and norms that are considered valid and relevant within the context in which the actor operates (see also Six, Bakker, & Huberts, 2007). Accordingly, a moral dilemma is a situation in which the moral values and norms that are valid and relevant in the context in which the actor operates conflict with one another and the 'right' decision or action is not immediately agreed upon by the different stakeholders involved. The process of ethical decision-making is generally described as consisting of four stages (Rest, 1986): (1) ethical sensitivity or awareness, i.e. the recognition of the moral nature of a decision, act, or situation; (2) ethical judgment or reasoning, in which the actor weighs conflicting values and interests and multiple alternatives and consequences against one another and makes a decision for one of the available options; (3) establishing the intent to act in an ethical manner, and (4) engagement in ethical behavior (see also Ferrell & Gresham, 1985; Hunt & Vitell, 1986; Jones, 1991).

The final outcome of ethical decision-making, i.e. ethical behavior, is seldom further specified or categorized. Rather, what entails 'ethical behavior' is more commonly understood by looking at what it is not - *unethical behavior*, or those decision-making processes and behaviors that violate the valid and relevant moral values and norms in a particular context. Lasthuizen, Huberts and Heres (2011) distinguish ten main types of unethical behaviors: (1) corruption – bribing; (2) corruption - favoritism; (3) fraud and theft; (4) conflict of interest through gifts; (5) conflict of interest through jobs; (6) improper use of authority; (7) misuse and manipulation of information; (8) discrimination, indecent treatment, and sexual harassment; (9) waste and abuse of organizational resources, and; (10) private time misconduct. Ethical leadership, as we will see below, is intended not only to prevent such types of unethical behavior but also to improve the quality of ethical decision-making processes in a more positive sense by raising the ethical awareness and moral judgment of followers and setting high ethical standards for them to uphold.

2.2.3 Ethical leadership: From moral person to moral manager

Conceptions of ethical leadership changed considerably over the last decade. Initially, discussions of leadership and ethics focused solely on the leader him or herself: it was the moral nature of one's character, motivation, decisions, influence strategies, and goals that defined a person's ethical leadership (e.g., Bass & Steidlmeier, 1999; Kanungo & Mendonca, 1996). In contrast, contemporary perspectives place more emphasis on the *leadership* side of the phenomenon and argue that ethical leadership entails much more than the personal ethics of a leader. Being perceived as a moral person may be necessary, but is probably insufficient for effective ethical leadership.

Table 2.1 Definition of key concepts

CONCEPT	DEFINITION
Leadership	The process of influencing others to understand and agree about what needs to be done and how to do it, and the process of facilitating individual and collective efforts to accomplish shared objectives (Yukl, 2006: 8)
Management	The occupation of a formal position of authority within an organization, which involves processes of organizing, budgeting, time scheduling, resource allocation, control, et cetera
Ethics/ Morality	The collection of normative judgments that appeals to general consent about what is 'right,' 'good,' and 'just' and that provides a supremely authoritative framework for judgments, decision-making, and action (cf. Beauchamp, 1991; Fijnaut & Huberts, 2002; Kaptein & Wempe, 2002; Menzel, 2007)
Values	Important general qualities and standards that have a certain weight in decision-making and behavior, and that are relatively stable and enduring over time (cf. Dose, 1997; Van der Wal, 2008)
Norms	Formal or informal regulations prescribing the proper conduct in general as well as specific situations (cf. Van der Wal, 2008)
Ethical decision-making and behavior	The processes and outcomes of decision-making and behavior which are in accordance with the moral values and norms that are considered valid and relevant within the context in which the actor operates (cf. Six et al., 2007)
Unethical decision- making and behavior	The processes and outcomes of decision-making and behavior which violate the moral values and norms that are considered valid and relevant within the context in which the actor operates (cf. Lasthuizen et al., 2011; Six et al., 2007)
Moral dilemma	A situation in which the moral values and norms that are valid and relevant in the context in which an actor operates conflict with one another and the 'right' decision or action is not immediately agreed upon by the different stakeholders involved
Ethical leadership	The character, decision-making, and behavior that a leader demonstrates to motivate others to make decisions and behave in accordance with relevant moral values and norms
Implicit leadership theories (ILT or leadership prototypes)	The assumptions, beliefs, and expectations that individuals have about the characteristics and behaviors that 'leaders' and 'leadership' entail (cf. Den Hartog et al., 1999; Eden & Leviatan, 1975; Offermann, Hanges, & Day, 2001; Schyns & Meindl, 2005)
Implicit ethical leadership theories (IELT)	The assumptions, beliefs, and expectations that individuals have about the characteristics and behaviors that 'ethical leaders' and 'ethical leadership' entail

After all, the leader's moral conduct tells followers what the leader does or will do, not what the leader expects *them* to do (Treviño & Brown, 2004). Empirical, descriptive social science conceptualizations of ethical leadership therefore emphasize both leaders' personal qualities, decisions, and behaviors and their efforts to actively cultivate ethical decision-making and behavior among followers (Brown et al., 2005; Huberts et al., 2007; Kalshoven et al., 2011; Yukl et al., 2013).

By far the most influential conceptualization to date is that of Brown, Treviño, and Harrison, who define ethical leadership as "the demonstration of normatively appropriate conduct through personal actions and interpersonal relationships, and the promotion of such conduct to followers through two-way communication, reinforcement, and decision-making" (2005: 120). This definition was the first to explicitly address both dimensions of ethical leadership, or what Brown and his colleagues refer to as the moral person and moral manager components of ethical leadership (see Treviño et al., 2000). The 'moral person' component here includes the personal qualities and characteristics of a leader as well as the moral nature of their own decision-making and behavior. The 'moral manager' component, on the other hand, involves fostering ethical behavior among others using (a) role modeling ethical behavior, (b) disciplining behavior, and (c) communication about ethics (Brown & Treviño, 2006; Brown et al., 2005; Treviño et al., 2003). It is this explicit and exclusive focus on fostering ethics via transactional moral management efforts that distinguishes ethical leadership from other, more general leadership styles⁸.

Brown, Treviño et al.'s (2003; 2000) work on ethical leadership has proven to be a catalyst for scholarly research on ethical leadership, which is now starting to develop into an extensive and mature body of knowledge of its own. As discussed in Chapter 1, substantial empirical work has been done over recent years, highlighting the many positive effects that ethical leadership has within organizational contexts. Among other things, ethical leadership has been shown to limit unethical and deviant behavior (Lasthuizen, 2008; Mayer, Aquino, Greenbaum, & Kuenzi, 2012; Mayer et al., 2009), foster ethical decision-making (Steinbauer, Renn, Taylor, & Njoroge, 2014), and improve the well-being (Avey et al., 2012; Beeri, Dayan, Vigoda-Gadot, & Werner, 2013) and performance of followers (Walumbwa et al., 2011; Walumbwa et al., 2012).

More recently, scholars have also begun to explore the mechanisms (Neubert, Wu, & Roberts, 2013; Newman, Kiazad, Miao, & Cooper, forthcoming; Schaubroeck et al., 2012; Walumbwa et al., 2012; Zhang, Walumbwa, Aryee, & Chen, 2013) and antecedents of ethical leadership (Brown & Treviño; Jordan, Brown, Treviño, & Finkelstein, 2013; Mayer et al., 2012), as well as the impact of social context on the effectiveness of ethical leadership (Kacmar, Andrews, Harris, & Tepper, 2013; Kalshoven, Den Hartog, & De Hoogh, 2013a).

While Brown et al.'s definition of ethical leadership is widely adopted (e.g., Avey, Palanski, & Walumbwa, 2010; Mayer, Kuenzi, & Greenbaum, 2010; Walumbwa & Schaubroeck, 2009) and has enabled great theoretical and empirical progress, several scholars point out that some conceptual issues with the ethical leadership construct remain. It is important to address three such issues regarding the construct's conceptualization and measurement here. The first issue pertains to the scope or comprehensiveness of 'ethical leadership': where does 'normal', effective leadership end and ethical leadership begin? Kalshoven and colleagues (2011) for instance, proposed a conceptualization of ethical leadership that includes a wider range of leader behaviors than those proposed by Brown et al. (2005). Specifically, Kalshoven et al.'s conceptualization includes behaviors that they consider characteristic but not necessarily unique to ethical leadership, such as power-sharing, concern for sustainability, and role clarification. Yukl and colleagues (2013), on the other hand, argue that scholars should focus exclusively on those behaviors that are distinctive of ethical leadership: (a) honesty and integrity, (b) behavior intended to communicate or enforce ethical standards, (c) fairness in decisions and the distribution of rewards, and (d) behavior that shows kindness, compassion, and concern for the needs and feelings of others. Likewise, Lasthuizen and colleagues (Huberts et al., 2007; Lasthuizen, 2008) and Mayer et al. (2012) distinguish the unique aspects of ethical leadership from those which overlap more general constructs such as organizational leadership and interactional justice.

Both broad and narrow conceptualizations of ethical leadership have their merits. On the one hand, if one wishes to assess the unique contribution of explicit ethics-focused leader behaviors to individual, group, and organizational ethics and effectiveness, then a clear conceptual and operational distinction between different leadership styles is essential. Only by maintaining a clear distinction between general organizational leadership behaviors and ethical leadership, can we reliably determine whether it pays off to make ethics salient in the organization and, for example, to communicate explicitly about the moral implications of the decisions that the organization makes. On the other hand, for studies that aim to provide a valid, comprehensive representation of how practitioners themselves

⁸ Ethical leadership falls under the umbrella of positive forms of leadership. As such, its conceptualization overlaps with other leadership styles such as transformational (Bass, 1990), authentic (Avolio & Gardner, 2005; May, Chan, Hodges, & Avolio, 2003) and servant leadership (Barbuto & Wheeler, 2006; Greenleaf, 1977; Sendjaya, Sarros, & Santora, 2008). While it is beyond the scope of this dissertation to provide an extensive discussion of the similarities and differences, multiple studies indicate that its exclusive focus on ethics and especially its transactional efforts to proactively manage ethics distinguish ethical leadership both conceptually and empirically from other leadership approaches (Brown & Treviño, 2006).

understand, give meaning to, and enact ethical leadership a broader perspective seems preferable. The distinction between 'general' leadership behaviors and ethical leadership behaviors is not as clear-cut in practice as it appears in theory. Narrow conceptualizations are therefore unlikely to capture the breadth of information that shape people's assumptions, beliefs, and expectations of ethical leadership (cf. Moorman, Darnold, Priesemuth, & Dunn, 2012) and their subsequent observations and perceptions of actual behavior. Hence, limiting one's focus to the characteristics and behaviors that we *a priori* define as being unique to ethical leadership may result in an incomplete understanding of what ethical leadership entails to practitioners and which characteristics and behaviors are needed for ethical leaders to be recognized and acknowledged as such. In conclusion, the comprehensiveness of one's ethical leadership conceptualization should depend upon the aims of the research in question. In the interest of accumulation of knowledge, broader conceptualizations however, should include the full range of unique ethical leadership behaviors, such that the narrower conceptualizations are always nested in the broader ones.

A second issue with ethical leadership conceptualizations is the vaqueness surrounding the standards for "normatively appropriate behavior" to which an ethical leader should adhere (Eisenbeiss, 2012). In order to avoid ethical relativism, scholars such as Eisenbeiss (2012; see also Giessner & Van Quaquebeke, 2010; Tenbrunsel & Smith-Crowe, 2008) believe further specification of the relevant norms for ethical leadership is essential. Indeed, identifying a basic set of normative principles is crucial to giving more substantive meaning to 'ethical leadership' and to clarifying that the moral standards for ethical leadership are not a matter of "anything goes" and "it depends". However, despite the useful insights offered by Eisenbeiss (2012). a universalistic set of normative principles formulated by the academic community is unlikely to offer much guidance to leaders in specific situations, as these will always be open to interpretation. Moreover, whether something constitutes "normatively appropriate behavior" is ultimately judged by those who form the (national and international) social context in which the actor operates. It follows that it is this context, not the norms for behavior themselves, that scholars should try to demarcate more clearly by identifying the actors whose norms andvalues set the moral standards for ethical leadership⁹. More specifically, whether a leader may be said to demonstrate "normatively appropriate behavior" depends not only on the organization's own moral

norms and values, but on the collection of norms and values held by its primary as well as its secondary stakeholders, e.g. its suppliers, its clients, the sector, and, ultimately, the (international) society at large (cf. Six et al., 2007). In the words of Six et al. (2007: 187): "Different stakeholders pose different demands on firms, together shaping the set of relevant moral values and norms for judging a corporate leader's integrity". In line with this, the present dissertation considers ethical leadership a necessarily dynamic construct, for which the moral standards may vary in both timeframe and entity (i.e., organization or group) under consideration (cf. Hunter, 2012) as these standards are defined by varying sets of primary and secondary stakeholders.

The third and final issue concerns the dimensional nature of ethical leadership. While Brown et al.'s (2005) conceptualization of ethical leadership implies a twodimensional structure (i.e., the moral person and the moral manager), measures used to operationalize ethical leadership are often one-dimensional (Brown et al., 2005; Mayer et al., 2012; Yukl et al., 2013). These one-dimensional scales have been validated, are economical and easy to administer. However, not all studies have been able to reproduce the one-dimensional structure and some suggest that a multidimensional conceptualization and measure is more appropriate (e.g., Kalshoven et al., 2011; Lasthuizen, 2008). Unlike one-dimensional scales, multidimensional measures of ethical leadership enable a more detailed assessment of how such leadership is enacted in practice. What's more, these multidimensional measures have the potential to show the relative importance of the different sets of ethical leader characteristics and behaviors in curbing different types of unethical behaviors and fostering different types of positive organizational behaviors (e.g., Huberts et al., 2007; Lasthuizen, 2008), Again, whether a one-dimensional or multidimensional measure of ethical leadership is most appropriate will depend on the aim of the research in question, as well as on more pragmatic issues such as available space and time. However, as we move towards a more developed body of knowledge on ethical leadership, in-depth studies using multidimensional models of ethical leadership seem particularly valuable.

One of the main purposes of this dissertation is to explore the assumptions, beliefs, and expectations that individuals themselves have of ethical leadership. That is, it examines whether individuals *themselves* believe ethical leadership should include explicit communication about ethics or strict reinforcement, and whether they ascribe certain personal characteristics to ethical leaders. Therefore the study does not provide a set of specific characteristics or behaviors to which ethical leaders

⁹ Admittedly, while the scientific community cannot itself provide ethical guidelines of course it can evaluate the moral guidelines of society, organizations, etc. and examine how they are used in specific contexts to judge behavior. This in turn may be used to formulate a (tentative) minimum set of moral values and norms, e.g. in terms of the most basic human rights. Given the sheer scale of such a task however, this study will focus solely on the characteristics >>

<< and behaviors that individuals associate with ethical leadership as a process of fostering adherence to societal and organizational moral guidelines, not the content of these moral guidelines themselves.

should adhere: instead, it defines *ethical leadership* fairly broadly as the character, decision-making, and behavior that a leader demonstrates to motivate followers to make decisions and behave in accordance with relevant moral values and norms (see Table 2.1). Within the boundaries of this broad definition, different perspectives on which characteristics, behaviors, and normative principles are required for ethical leadership, or different "prototypes" of the ideal ethical leader, may emerge.

To provide a general framework with which the empirical research on follower expectations of ethical leadership can be compared, the next section will discuss which characteristics and behaviors academic theories and previous empirical studies have associated with ethical leadership. This overview of the literature is organized into the two main components that underlie most contemporary conceptualizations of ethical leadership: the moral person and moral manager (cf. Treviño et al., 2000). An overview of the characteristics and behaviors associated with ethical leadership in academic literature is presented in Table 2.2.

Being a moral person

Most scholars argue that being a moral person is crucial to being an ethical leader (e.g., Kalshoven et al., 2011; Kaptein, 2003; Treviño et al., 2003). Ethical leaders should exhibit strong moral character (Hannah & Jennings, 2013; Jurkiewicz, 2006; Wright & Quick, 2011) and a firmly held set of moral values that are highly principled and concerned with doing the right thing (Storr, 2004; Treviño et al., 2000; Van Wart, 2005). In line with this, empirical studies show that people indeed associate ethical leadership with a plethora of moral traits and virtues, including honesty, integrity, trustworthiness, reliability, transparency, conscientiousness, and concern for justice and fairness (Brown et al., 2005; Den Hartog & De Hoogh, 2009; Eisenbeiss & Brodbeck, 2014; Frisch & Huppenbauer, 2014; Moorman & Grover, 2009; Neubert, Carlson, Kacmar, Roberts, & Chonko, 2009; Resick et al., 2011; Treviño et al., 2003; Yukl et al., 2013). Moreover, studies suggest that ethical leaders are expected to demonstrate the moral courage to uphold moral values even in the face of significant external pressures, adversity, or risks (Resick et al., 2011; Treviño et al., 2003; Yukl et al., 2013).

There are conflicting theoretical perspectives and mixed empirical findings on whether or not ethical leaders need to be authentic moral persons, though (e.g., Brown & Treviño, 2006; Den Hartog & Belschak, 2012; Eisenbeiss & Brodbeck, 2014; Kaptein, 2003; Resick et al., 2011; Yukl et al., 2013). In their initial conceptualization of ethical leadership, Treviño, Brown and colleagues (Treviño et al., 2003; Treviño et al., 2000) noted that ethical leaders who are moral managers, but not moral persons are likely perceived as 'hypocritical' and may not be as effective in fostering organizational ethics. Later on, however, Brown and Treviño (2006) argued that authenticity is not an

Table 2.2 Characteristics and behaviors associated with ethical leadership

ETHICAL LE	EADERSHIP		
Moral Person	Moral Manager		
Personal attributes and traits	Role modeling		
 Moral character, values, and virtues Concern for 'doing the right thing', justice, and fairness Honesty Integrity Trustworthiness Reliability 	Visible, salient and distinctive modeling of ethical behavior Intentional or unintential modeling Exercised formally or informally Avoidance of conflicting signals or negative role-modeling No moral exceptions for the leader		
TransparencyConscientiousness	Reinforcement		
Moral courage Authenticity Charisma Vision	 Accountability, punishments and rewards for moral behavior Formal and /or informal sanctions Material and / or immaterial sanctions Fair and balanced amount of authority Symbolic function for other followers (vicarious learning) Explanation and justification of sanctions 		
Ethical decision-making and behavior	Communication about ethics		
 Adherence to moral values and norms Recognition of moral nature of decisions, actions, and situations Reflection on moral implications of means and ends Consideration of multiple perspectives and stakeholder interests Consideration for short and long term consequences Concern for others' well-being Concern for the common good Concern for responsibility and sustainability Consistency, coherence, and constancy Fair, just and caring treatment of followers 	 Discussion of own ethical decision-making processes Explication of the moral implications of decisions, actions, and situations Clarification of norms, expectations and responsibilities Formulation of positive ethical expectation Explication of task contribution to socially responsible goals Ethical guidance and feedback in case of moral dilemmas and transgressions Open dialogue about the moral values and norms of the group 		
• Trust, respect, loyalty, & openness towards	Empowerment		
ollowers Approachable, empathic and Inderstanding stance towards followers	 Involvement of followers in decision-making. Stimulation of independent critical thinking and voicing of concerns. Expression of confidence in followers. Realistic and motivational goal setting. Individual attention, coaching and opportunities for personal development. Psychological safety and security. 		

inherent part of the ethical leadership construct. Furthermore, a recent study by Den Hartog and Belschak (2012) suggests inauthentic ethical leadership can have similar motivational effects on followers as authentic ethical leadership. In other words, while ethical leaders should be *perceived* as moral persons (and thus demonstrate moral character), they do not actually have to *be* moral persons to foster follower ethical decision-making and behavior. Whether or not ethical leadership inherently comprises the authenticity of the leader thus remains a matter of perspective and definition. In a similar vein, while some studies suggest ethical leadership should be charismatic and have a clear, inspiring vision of the goals and future of the organization (Eisenbeiss & Brodbeck, 2014; Kaptein, 2003; Marsh, 2013), others suggest ethical leaders actually do not have to be particularly charismatic or visionary (Treviño et al., 2003).

Whether it is consistent with the authentic self or not, being an ethical leader by definition entails making ethical decisions and demonstrating normatively appropriate behavior (Brown et al., 2005). Ethical decision-making, as it has been stressed by both scholars and practitioners themselves, requires ethical leaders to recognize and reflect on the moral implications of their decisions and actions, the end goals they set, and the means they use to achieve these goals (Eisenbeiss, 2012; Murphy & Enderle, 1995; Resick et al., 2011; Treviño et al., 2003; Van Wart, 2005). The leader must look critically at an issue from numerous perspectives and take into consideration both the short andlong-term consequences that decisions could have for all stakeholders (Dobel, 1999; Frisch & Huppenbauer, 2014; Resick et al., 2011), Empirical studies also reveal that ethical leaders' decisions and actions indicate an interest in others' well being, the broader common good, responsibility and sustainability (Eisenbeiss & Brodbeck, 2014; Kalshoven et al., 2011; Resick et al., 2011; Treviño et al., 2003). Additionally, scholars argue that ethical leaders should remain highly consistent, coherent, and constant in their decision-making and behavior (Dineen et al., 2006; Kaptein, 2003; Yukl et al., 2013).

Leaders' ethical decision-making and behavior almost inevitably affect their relationship with followers and subsequently determines their ability to shape followers' ethical decision-making and behavior. Consistent with social exchange theory (Blau, 1964) and the norm of reciprocity (Gouldner, 1960: 171), studies found that when a leader does something beneficial for followers, the relational attachment between leaders and followers is strengthened (Popper & Mayseless, 2003), and followers feel more obligated to reciprocate positive behaviors (Cropanzano & Mitchell, 2005). In other words, "people respond to other people's behaviors by paying them in kind" (Piccolo, Greenbaum, & Eissa, 2012). Such positive socio-emotional exchanges and a high quality leader-follower relationship are also important for ethical leadership: research consistently shows that because ethical leaders are honest, fair, respectful,

approachable, understanding, empathic, loyal, and open towards followers, their followers feel safer and have greater trust in the leader and therefore reciprocate with positive (ethical) behaviors and refrain from behavior that is detrimental to the leader or the group (Den Hartog & De Hoogh, 2009; Eisenbeiss & Brodbeck, 2014; Hansen et al., 2013; Hassan, Mahsud, Yukl, & Prussia, 2013; Kalshoven et al., 2011; Mahsud, Yukl, & Prussia, 2010; Mayer et al., 2009; Walumbwa & Schaubroeck, 2009; Yukl et al., 2013).

Scholars recently suggested that social identity theory (Ashforth & Mael, 1989; Tajfel, 1982) may also help understand how ethical leaders form strong, positive relationships with their followers. Specifically, they argue that because ethical leaders are fair, just, and caring towards their followers, these followers are more likely to identify themselves more with the leader and become more emotionally attached (Brown et al., 2005; Neubert et al., 2009; Thiel, Bagdasarov, Harkrider, Johnson, & Mumford, 2012). This heightens the leader's moral authority, making followers more inclined to emulate the leader's ethical behavior and refrain from misbehavior (Brown et al., 2005; De Schrijver, Delbeke, Maesschalck, & Pleysier, 2010; Neubert et al., 2009). In summary, to the extent that the leader's ethical decision-making and behavior directly involves his or her treatment of followers, such decision-making and behavior is not merely an aspect of the 'moral person'. Rather, it seems to be the very foundation that connects the 'moral person' and the 'moral manager' components of ethical leadership.

The above gives an image of the ethical leader as an almost heroic figure, one that is –as the saying goes- more virtuous than the pope himself. Such a characterization of the ethical leader raises two important issues that currently remain unresolved. First, the precise nature of the various characteristics and their relative importance to ethical leadership is not always clear. Is having a people-orientation for instance, truly necessary or is it merely a contributory factor to ethical leadership? Is it possible for a leader to be less people-oriented and still acquire a good reputation for ethical leadership? What about a leader who has failed to show moral courage when put under great pressure: would he still be able to maintain a reputation for ethical leadership? Indeed, it seems some aspects may be more important than others in shaping follower perceptions of the leader as a moral person. Second, one could question whether the moral person, as is characterized in the academic literature, sets a realistic expectation for leaders in practice; for example, a leader's daily reality may be so complex, pressed for time, and demanding that a thorough deliberation of all the decision alternatives, moral implications and stakeholder interests is simply impossible. Even more so, followers might still consider their leaders to be moral persons even if they sometimes make mistakes in their ethical decision-making or fail to stand up against injustice at the expense of themselves or the organization.

Until recently, few scholars included personal responsibility and accountability for mistakes as an explicit element of ethical leadership (see however, Yukl et al., 2013).

Being a moral manager

Academic theories of ethical leadership note that to obtain a reputation for ethical leadership, more is required of the leader than merely being a moral person: the leader must also be a 'moral manager' who places ethics at the forefront of the leadership agenda in ways that stand out from everyday business (cf. Brown et al., 2005; Treviño et al., 2003; Treviño et al., 2000). Arguably, leaders that lack this 'moral management' component will not be perceived as clearly ethical and hence regarded as ethically neutral or even unethical leaders (Treviño et al., 2000; Van Wart, 2005). As a result, Treviño and colleagues argue, employees may come to believe that the bottom line or the success of the organization is the only value that should guide their decisions and that the leader cares more about himself and short-term successes than about the long-term interests of the organization and its stakeholders (Treviño et al., 2000). As mentioned earlier in this chapter, it is the 'moral management' component of ethical leadership that distinguishes it both conceptually and empirically from other leadership styles (Brown & Treviño, 2006; Lasthuizen, 2008; Mayer et al., 2012; Yukl et al., 2013). The literature specifically identifies four types of behavior that comprise to the 'moral manager' component of ethical leadership - ethical role modeling, reinforcement behaviors, communication about ethics, values, norms and roles, and empowerment of followers (Brown et al., 2005; De Hoogh & Den Hartog, 2008; Kalshoven et al., 2011). In applying these behaviors, ethical leaders should seek a balance between compliance and integrity approaches to fostering ethical decisionmaking and behavior (Cooper, 2006; Maesschalck, 2004; Paine, 1994).

Ethical role modeling. Without exception, scholars emphasize "leading by example" and ethical role modeling as critical factors in ethical leadership (e.g., Lasthuizen, 2008; Menzel, 2007; Treviño et al., 1999; Yukl et al., 2013). Drawing on social learning theory (Bandura, 1977, 1986), scholars posit that much of our ethical behavior is learned as we watch the behavior of significant others and imitate modeled behavior that is shown to have desirable outcomes (Brown et al., 2005). Most adults are not ethically self-sufficient and look to significant others for ethical guidance (Brown & Treviño, 2014; Kohlberg, 1969; Treviño, 1986). Empirical studies show that within organizations their prestige, status, and power makes leaders particularly attractive and influential role models (Brown et al., 2005), especially when the leader is rather close to his followers and frequently interacts with them (Brown & Treviño, 2014). Thus, as Jurkiewicz (2006: 247) notes, whether the influence is intentional or unintentional,

exercised formally or informally, followers have a tendency to align their ethical orientations with those of their leaders. Leaders' decision-making and behavior give strong moral cues to followers (Cooper, 2006; Menzel, 2007) and set the ethical tone of an organization (Grojean, Resick, Dickson, & Smith, 2004). Importantly however, social learning theory reasons that ethical role modeling is more than merely 'being a moral person': role modeling entails making one's ethical decisions and actions sufficiently visible and salient so that they are noticed by followers "against an organizational backdrop that is often ethically neutral at best" (Brown & Treviño, 2006: 597). In other words, to be considered ethical role models, leaders must make sure that their ethical decisions and conduct are distinctive, consistent, and prevalent enough to stand out and be noticed among 'normal' leadership behaviors (Bandura, 1986; Brown et al., 2005).

As ethical role models, it is important that leaders do not send out negative or conflicting messages. Several studies suggest that people in formal leadership positions are much more likely to lower the ethical standards of their subordinates than elevate them (Den Hartog & De Hoogh, 2009; Jurkiewicz & Nichols, 2002; Jurkiewicz & Thompson, 1999). This is not just because leaders directly exert pressure on subordinates to compromise their personal ethical standards (Soutar, McNeil, & Molster, 1994), but also because they engage in behavior that these subordinates perceive as questionable (O'Connell & Bligh, 2009; Treviño et al., 2000). Often, the details of the situation and the intent behind the behavior are of little relevance: "[people] are generally not aware of our intent. They see the actions and make inferences based upon them" (Treviño et al., 2000: 134). Furthermore, scholars caution that leaders should not to make moral exceptions for themselves, even if they feel that these are justified by virtue of their leadership position (Price, 2004). Moral exceptions may not only be perceived as hypocritical and inconsistent, but their distinctiveness from 'normal' conforming behavior and their seemingly positive outcomes also makes them more likely to draw attention and be emulated by followers. Consequently, moral exceptions may eventually become adopted as new norms for acceptable behavior (Cooper, 2006; Van Wart, 2005; Weaver, Treviño, & Agle, 2005),

Reinforcement behaviors. A second set of behaviors that scholars generally consider key to being a 'moral manager' is holding people accountable for their moral conduct and consistently reinforcing ethical standards, rules, and regulations through reward and discipline (Brown et al., 2005; Treviño et al., 2003; Yukl et al., 2013). The underlying rationale, as derived from both social learning (Bandura, 1977, 1986) and deterrence theory (e.g., Pratt, Cullen, Blevins, Daigle, & Madensen, 2006), is fairly straightforward: people are more likely to refrain from unethical behavior when

that behavior will result in punishment, especially when the punishment outweighs the benefits of engaging in unethical behavior (Ball, Treviño, & Sims, 1994; Kaptein & Wempe, 2002; Treviño, 1992). If unethical behavior –intentionally or not - is left unpunished, or condoned, facilitated, or even rewarded it will be perceived as acceptable behavior, and it is much more likely to continue in the future (Ashforth & Anand, 2003). Conversely, researchers found empirical support for the idea that rewarding behavior that supports and upholds ethical standards fosters ethical decision-making and behavior and helps create a stronger ethical culture (Grojean et al., 2004; Treviño & Youngblood, 1990).

Importantly, it is not just the person being rewarded or punished who learns from the ethical leaders' reinforcement, but reinforcement is shown to have a broader symbolic function as followers pay close attention to the behaviors that leaders reward and discipline - even when they are not themselves involved (Brown et al., 2005; Cooper, 2006; Lamboo, Lasthuizen, & Huberts, 2008; Mayer et al., 2009; Treviño, 1992). By applying a fair and balanced amount of authority in each situation and making their sanctioning visible to all followers, ethical leaders may prevent resentment and cynicism and at the same time send a clear message that ethical lapses are not tolerated (Ball et al., 1994; Johnson, 2005; Treviño et al., 2003). Research also suggests that leaders can benefit from explicitly informing other followers of incidents that have occurred, emphasizing the constructive and just features of the punishments given and explaining and justifying the measures taken (Ball et al., 1994; Treviño, 1992). As Treviño (1992) notes, this allows for vicarious learning to occur in the broader organizational community. Additionally, Treviño and colleagues consider it a necessary means to "uphold [...] the value of conformity to shared norms and maintain the perception that the organization is a just place where wrongdoers are held accountable for their actions" (Treviño et al., 1999: 139).

However, some scholars argue against an overreliance on formal punishment and rewards. First, as Roberts (2009) and Paine (1994) argue, a strong focus on rules and compliance can inhibit the moral imagination of followers, lower their ethical expectations, and provide them with a justification for not considering independently the broader moral implications of their behavior or that of the organization. Indeed, Baucus and Beck-Dudley (2005) show that too much emphasis on punishment and rewards lowers the level of moral reasoning used by followers. Other empirical studies similarly suggest that too much emphasis on formal, material benefits might lead people to lose sight of the intrinsic value of ethical behavior as they focus more and more on the rewarding of such behavior (cf. Bartol & Locke, 2000). Second, it seems near impossible to measure ethical conduct systematically under routine conditions (Cooper, 2006). Third and last, studies show that informal reinforcements

by the leader and peers can be more effective than formal ones (Treviño, 1992). Especially positive, informal reinforcement behaviors such as recognition, trust, respect, increased discretion, autonomy and status, can be powerful incentives for followers to engage in ethical conduct (Grojean et al., 2004). Formal rewards and punishments are hence best reserved for the "less frequent, more dramatic, and identifiable instances of ethical courage" (Cooper, 2006: 210).

Communication about ethics. In most contemporary conceptualizations of ethical leadership explicit communication about ethics and values also plays an important role (e.g., Brown et al., 2005; Kalshoven et al., 2011; Yukl et al., 2013). Leaders who make ethics explicit, salient, and evident in communications with followers are shown to enhance their reputation for ethical leadership (O'Connell & Bligh, 2009; Treviño et al., 2000) and more effectively foster ethical decision-making and behavior (Brown et al., 2005). Conversely, scholars warn, leaders who do not engage in explicit discussion of ethics risk being perceived as "morally mute" (Bird & Waters, 1989; Menzel, 2007) or "ethically neutral" at best (Treviño et al., 2000). Furthermore, proactive communication about ethics has important role modeling and reinforcement functions as well. For instance, by talking about ethics-related issues, leaders show that it is safe, acceptable, and even encouraged to come forward with doubts, moral dilemmas and reports of unethical behavior (Driscoll & McKee, 2007). The various dimensions of ethical leadership are thus closely intertwined and overlap to some extent.

Communication about ethics entails more than simply telling followers what (not) to do (Brown, 2007). Drawing on theoretical insights as well as empirical findings, ethical leadership is said to include highlighting the ethical dimension of specific decisions. tasks, and situations (De Hoogh & Den Hartog, 2008; Enderle, 1987), clarifying norms, expectations, and responsibilities (De Hoogh & Den Hartog, 2008; Kalshoven et al., 2011; Lamboo et al., 2008; Yukl et al., 2013), providing guidance on the appropriate course of action (Grojean et al., 2004; Van den Akker et al., 2009), formulating positive ethical expectations (Brown, 2007), explicating how tasks contribute to achieving socially responsible goals (Piccolo, Greenbaum, Den Hartog, & Folger, 2010), and giving constructive feedback to followers about their (un)ethical conduct (Grojean et al., 2004). In addition, scholars suggest that ethical leaders make ethics salient by being transparent about their own decision-making processes. This includes publicly sharing information about the alternatives considered, the respective implications these alternatives would have, the process of decision-making, and the principles and iustifications behind the final decision made (De Hoogh & Den Hartog, 2008; Treviño et al., 2003; Van Wart, 2005). Finally, scholars stress that ethical leaders should actively listen and engage followers in a dialogue on ethics, so as to inspire them to view issues

from different perspectives and move beyond their own interests for the sake of the group, the organization, or society at large (Grojean et al., 2004; Resick et al., 2006). Moreover, such discussions on ethics may allow for the development of a shared values system with broadly shared norms for acceptable behavior (Menzel, 2007).

Empowerment. Finally, some consider empowerment of followers to be an important aspect of the moral management component (Den Hartog & De Hoogh, 2009; Eisenbeiss & Brodbeck, 2014; Khuntia & Suar, 2004; Martin et al., 2009; Piccolo et al., 2010; Resick et al., 2006; Van Wart, 2005). While its necessity to ethical leadership is subject to debate (e.g., Yukl et al., 2013), proponents argue that empowerment stimulates followers to question their own assumptions and think independently and creatively for themselves (Resick et al., 2006). This in turn, may allow for a more natural evolution of followers' sense of moral responsibility (cf. Jurkiewicz, 2006). Furthermore, empowerment can heighten perceptions of fairness and trust in the leader, which probably increases the leader's ability to influence the followers' ethical decisionmaking and behavior (Resick et al., 2006). Consistent with this, some scholars posit that ethical leaders should express confidence in their followers and assure them of their competences, involve followers in decision-making processes, allow them to voice their own views and concerns, help followers set realistic and motivating goals, and provide them with individual attention, coaching, and opportunities for personal development (Den Hartog & De Hoogh, 2009; Kalshoven et al., 2011; Khuntia & Suar, 2004; Walumbwa & Schaubroeck, 2009). To enable such empowerment, followers must feel comfortable enough to express their ideas and concerns. Hence, scholars note, ethical leaders must also create a sense of psychological safety and security amongst followers (Driscoll & McKee, 2007; Kaptein & Van Reenen, 2001; Neubert et al., 2009; Walumbwa & Schaubroeck, 2009). To this end, the quality of the interpersonal interaction with and treatment of followers discussed earlier is of vital importance.

2.3 Implicit Theories of Ethical Leadership

The previous section discussed academic theories of ethical leadership. The remaining part of this chapter focuses on practitioner's own assumptions, beliefs, and expectations of (ethical) leadership and how these are likely to play a role in ethical leadership processes.

2.3.1 Leader categorization theory and implicit leadership theories

Building on insights from cognitive categorization and information processing theories (cf. Rosch, 1978; Shaw, 1990), leader categorization theory posits that follower perceptions of leadership may be formed through one of two processes: it can be recognized from the characteristics and behaviors exhibited by a target person or it can be inferred from the outcomes of relevant, observed events (Lord, Foti, & De Vader, 1984; Lord & Maher, 1991). The assumptions, beliefs, and expectations that an individual has about the characteristics and behaviors that 'leaders' and 'leadership' entail together form the a priori frameworks of leadership or 'implicit leadership theories' (ILT) of individuals (Den Hartog et al., 1999; Eden & Leviatan, 1975; Offermann et al., 1994; Schyns & Meindl, 2005). Implicit leadership theories, sometimes called cognitive representations, schemas, or prototypes (Bryman, 1987; Epitropaki & Martin, 2004; Foti & Luch, 1992; Hunt et al., 1990), are essentially representations of the ideal leader. Implicit leadership theories are activated when an individual interacts with a leader and provides that individual with a cognitive basis for understanding and responding to leadership behavior (Epitropaki & Martin, 2004). While ILT can and do change over time as the individual receives new information (e.g., from prior experiences with leaders; Epitropaki & Martin, 2004), as a cognitive framework they logically precede the observations of an individual at a given moment in time. Hence implicit leadership theories are the foundation of recognition-based perceptions of leadership (Lord et al., 1984; Lord & Maher, 1991) and the main focus of this dissertation. In the following chapters, implicit (ethical) leadership theories or I(E)LT are referred to as a more specific and nuanced interpretation of follower expectations of (ethical) leadership (see Table 2.1).

It is important to note that implicit leadership theories do not have precise, clear-cut boundaries with lists of necessary characteristics and behaviors for leadership (cf. Rosch, 1978). Instead, when interacting with others, followers match the perceived attributes to an abstract leadership prototype drawn from characteristics and behaviors *common* to leaders. Empirical studies confirm that the better the fit between the observed behavior and the follower's ILT, the more likely the target person will be recognized and perceived as a leader¹⁰ (e.g., Bresnen, 1995; Den Hartog et al., 1999; Engle & Lord, 1997; Hunt et al., 1990; Kenney et al., 1994; Lord

¹⁰ Theories of implicit leadership schemas and leader categorization are very similar to the categorization processes described in social identity theory. However, as Giessner et al. (2009, see also; Hogg, 2001; Van Knippenberg & Hogg, 2003) explicate, the difference is that implicit leadership theories refer to abstract prototypes of leadership that may vary across contexts (e.g., different ILT across geographical locations, industries, work environments). Social identity theory, on the other hand, examines the leadership prototype of the specific group of which both the leader and his or her followers are members (e.g., prototypes that are shared within teams, work groups, >>

et al., 2001). Individuals thus use their ILT as a framework to categorize people as 'leaders' or 'non-leaders' (Lord & Maher, 1991; Martin & Epitropaki, 2001; Phillips & Lord, 1981).

Implicit leadership theories play a key role in guiding (and biasing) organizational sense-making, behavioral expectations, and memory (Shondrick, Dinh, & Lord, 2010), as they cause followers to selectively attend to, encode, retrieve, and process information about a leader's behavior (Lord et al., 1984; Lord & Maher, 1990). After their initial categorization of a leader, followers are more likely to rely on general impressions than on memory of specific observed behaviors when they make judgments of the leader's behavior (Engle & Lord, 1997). In such instances ILT enable a pattern-completion process through which unobserved but prototypical characteristics and behaviors are also associated with the target individual (Lord & Emrich, 2000; Shondrick et al., 2010). In addition, ILT function as a benchmark against which the quality of someone's leadership is compared and evaluated (Epitropaki & Martin, 2005; Foti & Luch, 1992; Van Quaquebeke, Van Knippenberg, & Brodbeck, 2011). ILT hence give followers a cognitive basis for understanding and responding to leaders (Epitropaki & Martin, 2004; Kenney, Schwartz-Kenney, & Blascovich, 1996; Schyns & Schilling, 2011).

Implicit leadership theories provide an explanatory framework for the study of organizational leadership (Epitropaki & Martin, 2004). Lord and Maher (1991), for instance, suggested that ILT not only guide followers' interpretations of leadership but are also the foundation for generation of the leader's own behavior. Furthermore, both leader and follower ILT have been found to affect the quality of leader-follower relationships (Engle & Lord, 1997). Discrepancies between follower ILT and the leader's actual behavior lower the quality of leader-follower relationships, which in turn reduces followers' organizational commitment, job satisfaction, and well-being (Epitropaki & Martin, 2005). Congruence between follower ILT and observed leader behavior, on the other hand, is likely to increase the acceptance and effectiveness of leadership (House, Javidan, Hanges, & Dorfman, 2002; Hunt et al., 1990; Lord & Maher, 1991; Nye, 2005; Nye & Forsyth, 1991).

Apart from their substantive meaning, implicit leadership theories also have profound implications for the way we study leadership. First, extensive empirical research supports scholars' claims that ILT confound standard measures of leadership (Bryman, 1987; Eden & Leviatan, 1975; Larson, 1982; Phillips, 1984; Rush et al., 1977) and cause predictable biases in responses (Lord et al., 1984; see Schyns & Meindl, 2005 for a review). Perhaps more importantly, Bresnen (1995: 509) emphasizes, the existence of ILT suggests that attempts to encapsulate leadership by simply "mapping on" an externally imposed framework to assess leaders' behavior are inappropriate. Instead, leadership is best conceived as a socially constructed phenomenon that depends as much on the actual behavior of the leader as it does on the cognitive framework through which followers perceive and make sense of leadership processes. ILT thereby highlight the importance of research on the multiple social meanings that people attach to the notion of leaders and leadership in different social contexts (Bresnen, 1995).

The assumptions, beliefs, and expectations that individuals have of 'leaders' and 'leadership' are shown to be relatively stable and generalizable (e.g., Epitropaki & Martin, 2004; Lord et al., 1984; Offermann et al., 1994). However, they are not 'context-free'. More specifically, drawing on new developments in information processing research, Hanges, Lord and colleagues (2000; Lord et al., 2001) proposed a connectionist model of ILT that argues that leadership prototypes are not simply retrieved and activated from memory, but continually regenerated, based on previous experiences and interactions. As such, ILT may be informed by context-specific and situational cues. Lord et al. (2001) subsequently reason that prototype generation is likely to be constrained by social, organizational, task, and individual (leader and follower) factors. Put differently, the connectionist model implies that, like other mental categories, ILT are generated 'on the fly' and may therefore vary according to context, task, followers, or the maturational stages of the group or organization (Lord et al., 2001). In addition, Kenney and colleagues argued that while ILT may contain a core, universal set if characteristics and behaviors, leaders can meet these expectations in different ways when dealing with different situations and different individuals (Kenney et al., 1994; Kenney et al., 1996).

The notion of ILT being both stable and contextually sensitive is supported empirically by studies that reveal variform universal patterns in implicit leadership theories (Bass, 1997; Den Hartog et al., 1999; Offermann et al., 1994). That is, while the general characteristics and behaviors that people associate with 'leader' and 'leadership' are largely similar across contexts, the meaningand enactment of these characteristics and behaviors vary significantly. Empirical work further indicates that the relative endorsement of specific characteristics and behaviors is partly contingent upon the

<< organizations). Group prototypes are particularly important for leader evaluations when group membership is highly salient, for instance because the group identity is threatened or because the in-group is directly compared to a relevant out-group. Implicit leadership theories, on the other hand, are more important when salience of one's group membership is moderate to low. While the research outlined in the following chapters does consider the work context in which implicit theories of ethical leadership are formed, group membership is not particularly salient: while respondents are members of multiple groups (their respective teams, organizations, industries), it is the structural characteristics of the work itself rather than their membership of these groups or the leader's prototypicality of group norms that is of primary interest. Hence, I rely on the concept of implicit leadership theories for the studies on hand.</p>

context in which followers operate and the jobs that they perform (see e.g., Den Hartog et al., 1999; Dickson, Resick, & Hanges, 2006; Epitropaki & Martin, 2004; Gerstner & Day, 1994; Hall, Workman, & Marchioro, 1998; Karakowsky & Siegel, 1999). Implicit leadership theories are thus developed, reinforced, and changed through collective socialization as well as the individual experiences one has both inside and outside the work place (Lord & Maher, 1991; van Gils, van Quaquebeke, & Van Knippenberg, 2010).

2.3.2 Implicit theories of ethical leadership

While the last decade has produced a vast amount of empirical research on ethical leadership, studies that focus specifically on implicit theories of ethical leadership (IELT) are scant. Much of the empirical work on ethical leadership is quantitative in nature (cf. Brown et al., 2005; Kalshoven et al., 2011; Yukl et al., 2013) and aims to map out the nomological network of antecedents, consequences, mediators, and moderators using standard measurement instruments (e.g., Avey et al., 2012; Kalshoven, Den Hartog, & de Hoogh, 2013b; Neubert et al., 2013; Walumbwa et al., 2012). Some qualitative studies on conceptions of ethical leadership do exist and provide a richer, more in-depth picture of how people tend to conceptualize ethical leadership (Lee & Cheng, 2012; Marsh, 2013; Treviño et al., 2003; Treviño et al., 2000). However, such studies are rare and often end up synthesizing respondents' idiosyncratic expressions into a somewhat homogenous image of what ethical leadership 'is'. Meanwhile a more constructivist study on ethical leadership took a leader-centered perspective and examined only a very narrowly defined population of leaders (Koning & Waistell, 2012). Given the substantial individual differences in perceptions and ratings of ethical leadership (Brown & Mitchell, 2010; Den Hartog & De Hoogh, 2009; Kalshoven et al., 2013a), exploring implicit theories of ethical leadership as a potential source of perceptual variation would seem a worthwhile endeavor (Brown & Mitchell, 2010). Systematic inquiry into the variety in social meanings that people attach to 'ethical leader' and 'ethical leadership' and thus the full range of implicit theories on ethical leadership that people hold is nevertheless limited.

There are a few notable exceptions. A series of studies by Resick, Martin, and colleagues (Keating et al., 2007; Martin et al., 2009; Resick et al., 2006; Resick et al., 2011; Resick et al., 2009) indicate both convergence and divergence in the cross-cultural endorsement and meaning of ethical leadership characteristics and behaviors. Among other things, their research shows that certain ethical leadership characteristics such as integrity, altruism, empowerment, and collective motivation, are universally considered relevant to effective leadership (Resick et al., 2006). Follow-up studies however, reveal cross-cultural differences in the meaning of ethical leadership itself, with significant differences in the extent to which people associate

aspects such as honesty, sincerity, encouragement, and communicative skills with the concept (Keating et al., 2007). Research further uncovered similar variation in the endorsement and meaning of the narrower 'leader integrity' construct (Martin et al., 2013; Moorman et al., 2012). Together, these findings support connectionist theories of implicit (ethical) leadership theories and suggest that both the moral person and the moral management component of ethical leadership are likely to have variform universal connotations and meanings cross-culturally.

Scholars also found systematic differences in implicit theories of ethical leadership at the organizational and individual level. Resick and colleagues (2009) found that the endorsement of ethical leadership characteristics and behaviors as being relevant to effective leadership is strongly related to the organizational culture. In addition, Van den Akker, Heres, Lasthuizen, and Six (2009) found individual-level variation in followers' understandings of key ethical leadership elements. For instance, they found that followers vary in how they wish to communicate about values, principles, and standards: in a spirit of compliance, telling followers how it should be done (9,8%), in a spirit of commitment, through coaching (65,3%), or in a spirit of self-governance, through intense dialogue (24,8%). Likewise, respondents varied in how they expected their leader to demonstrate moral values - on a private level only (2%), on professional level only (62,5%), or on both a personal and a private level (35,5%). This latter study however, did not examine the individual, organizational or cultural source of such differences in IELT. Moreover, similar to the GLOBE research on which many of the cross-cultural studies on implicit ethical leadership theories are based, the research by Van den Akker et al. (2009) did not include the full range of characteristics and behaviors associated with ethical leadership.

To the best of my knowledge, no studies have examined whether the structural work environment in which followers operate and the jobs that they perform also affect their implicit ethical leadership theories. Nevertheless, as argued in Chapter 1, it is in relation to structural characteristics of followers' work environment that research on implicit ethical leadership theories may be of particular practical and academic importance. Compared to societal or organizational cultural features, structural characteristics of the work environment are typically somewhat more tangible and easier to evaluate. To the extent that structural characteristics of the work environment indeed shape followers' notions of ethical leadership, and work groups and teams are organized in ways that imply more or less similar structural conditions for its members (e.g., because they perform similar tasks), they can provide managers with context-specific information that helps them make more efficient assessments of what employees are likely expect of their leadership and enables them to anticipate those expectations. Moreover, it indicates how changes that managers make in the structural design

of the organizations may affect the type of ethical leadership that is expected and required. In addition, research on the extent to which systematic variation in IELT relates to the structural work environment can enhance our understanding of how and why effects of ethical leadership vary across different work contexts (see e.g., Detert et al., 2007; Kalshoven, 2010; Mayer et al., 2009). While more extensive research on the broad spectrum of macro, meso, and micro level antecedents of follower expectations of ethical leadership is clearly needed, the present research therefore focuses specifically on followers' IELT especially in relation to the structural characteristics of their work environment.

Both empirical research on implicit theories of leadership in general and the previously discussed connectionist models of ILT (Lord et al., 2001) give reason to suspect that structural work characteristics may indeed shape implicit theories of ethical leadership as well. To illustrate, findings by Dickson et al. (2006) suggest systematic variation in ILT is related to the mechanistic-organic structure of the organization in question, and while Epitropaki and Martin found that the overall content and factor structure of implicit leadership theories was similar among employees regardless of age, tenure, and organizational position, they reported significant differences in the ILT of managerial—supervisory and non-managerial employees and between manufacturing and services employees, e.g. with respect to the endorsement of attributes such as strength and vigor (Epitropaki & Martin, 2004). Finally, both Hall and colleagues (1998) and Karakowsky and Siegel (1999) found support for the notion that an individual's ideal image of the leader depends on whether in a given situation the task on hand requires the leader to demonstrate more initiating structure (agentic or task-oriented) or more consideration (communal or people-oriented) behaviors.

Applying these findings to ethical leadership there could be a myriad of ways in which structural features of the work could affect followers' implicit ethical leadership theories. For instance, one might speculate that due to their hierarchical position, managers have more knowledge of and experience in dealing with instances of unethical behavior in the workforce than their employees (Epitropaki & Martin, 2004). This in turn could heighten their awareness of the need for leaders to explicate and discuss the group's moral norms and values. Likewise, the characteristics and behaviors that followers endorse in ethical leaders could depend on whether the tasks on hand call for widely shared understanding of group norms or instead for mere compliance to previously set rules and procedures. However, given the dearth of research on followers' implicit ethical leadership theories in general, and their relation to structural characteristics of the work environment in particular, such speculations still lack a strong empirical foundation.

2.4 Conducting Exploratory Research on Implicit Ethical Leadership Theories

The present dissertation explores and examines the association between structural characteristics of the work environment and implicit ethical leadership theories. In doing so, it aims to enhance our understanding of the role of followers in the constitution and development of ethical leadership. It specifically investigates: (1) the within-culture similarities and differences in working adults' expectations of ethical leadership; (2) the extent to which followers' expectations of ethical leadership match the behaviors they observe in their leaders and affect their overall perception of observed ethical leadership, and (3) the extent to which followers' expectations of ethical leadership are systematically related to structural characteristics of their work environment.

The remaining chapters in Part I of this book report two empirical studies that help to answer sub-questions 3 and 4 of the dissertation (see Chapter 1): What expectations do working adults in the Netherlands have of the ethical leadership of their managers and which structural characteristics of the work environment may be relevant factors in shaping expectations of ethical leadership?

As research to date provides little specific information about implicit ethical leadership theories, especially in relation to the work environment, this research takes an exploratory, qualitative approach to formulate a preliminary answer to these two questions. Qualitative research enables a detailed study of the assumptions and processes underlying respondents' conceptions of ethical leadership (cf. Bryman, 2004) and allows me to conduct a broader, more inductive exploration of the structural characteristics that might affect them (see Bryman, Stephens, & Campo, 1996). Furthermore, qualitative methods tend to be more sensitive to the multiple social meanings that people attach to a construct and place fewer constraints on responses; hence they are well suited for exploring working adults' own subjective, diverse, and idiosyncratic conceptions of ethical leadership (Bresnen, 1995; Kenney et al., 1994), Importantly, however, the limitations of qualitative research methods imply that the results can only be used for theoretical rather than empirical generalization (Ritchie & Lewis, 2003; Yin, 2003). The goal of the exploratory research in this study, accordingly, is not to generalize the findings to the population from which the sample is drawn (i.e., working adults in the Netherlands) but rather to elicit insights that can inform and expand present theories and that facilitate the development of hypotheses for empirical tests in Part II of this dissertation.

The first exploratory study (Chapter 3) is a report of interviews I held earlier with managers across a wide range of public, hybrid, and private sector organizations (Heres, 2010c). The results of this study are an initial indication that ethical leadership may indeed be a variform universal phenomenon and that IELT may be related to characteristics of the work environment. However, it was not originally designed to systematically study the full range of implicit ethical leadership theories, rather it specifically aimed to identify the similarities and differences in conceptions of ethical leadership across public and private sector contexts. While the semi-structured interviews did allow for the emergence of other potentially relevant work characteristics, this was not the main focus of the interviews and hence relevant aspects of the work environment may have inadvertently been missed. In addition, and perhaps more importantly, I interviewed only working adults in a formal leadership position. While managers are often also followers themselves, there may be important differences in how followers with and without a formal leadership position conceptualize ethical leadership.

To gain a better understanding of which implicit ethical leadership theories working adults hold and how they might relate to characteristics of the work environment, I therefore conduct a follow-up study using Q-methodology (Chapter 4). In light of the results of the qualitative interviews reported in Chapter 3, I include respondents from a very diverse range of organizations across the public-private continuum in the follow-up study. Furthermore, I use the characteristics and behaviors that managers in the qualitative interviews associated with ethical leadership as one of the main sources for the development of the Q-set. The Q-set is the foundation of any Q-study and consists of a set of statements that represent all relevant aspects of the topic on hand, in this case ethical leadership. In brief, respondents in the Q-study rank these statements according to their perceived relative importance to ethical leadership. Factor analyses of the ranked set of statements and additional qualitative interview data collected during the Q-study then provide a systematic overview of dominant as well as more marginalized implicit ethical leadership theories. By relating respondents' background information and the additional interview data to the different implicit ethical leadership theories, I subsequently identify the structural characteristics of the work environment that are likely to shape followers' IELT. The findings of the Q-study in turn, will be the starting point for more large-scale research on the endorsement, effects, and origins of implicit ethical leadership theories in Part II of the dissertation.





WHAT CONSTITUTES ETHICAL LEADERSHIP? COMPARING MANAGERIAL VIEWS¹¹

3.1 Introduction

As the previous chapters indicate, research on ethical leadership has proliferated in the last decade. As a result, our understanding of what 'ethical leadership' entails and how it works has improved significantly (e.g., Brown & Treviño, 2006). An important limitation to most research on ethical leadership however, is the common assumption that the same style of ethical leadership is adequate for all organizations under all circumstances. Yet studies on implicit leadership theories indicate not only that followers' expectations of leadership are context-dependent, but that they also influence the extent to which particular leadership characteristics and behaviors are effective in influencing follower decision-making and behavior (Den Hartog et al., 1999; House et al., 2002; Resick et al., 2006; Van den Akker et al., 2009). Such studies thereby raise questions as to what extent a 'one style fits all' approach to ethical leadership is actually tenable, especially in light of the different contexts in which followers operate. Is there one best way to

¹¹ An earlier version of this chapter was published in the Journal of Change Management (Heres & Lasthuizen, 2012b). Developmental papers and drafts of the chapter have been presented at the 2010 ASPA, EGOS and EGPA conferences (Heres, 2010a, b; Heres & Lasthuizen, 2010), while sections of it also appear in Heres and Lasthuizen (2013). In the dissertation, literal quotes from these sources are not placed in quotation marks or referenced separately. The research reported in the current chapter, including the development of a theoretical framework, data collection, and analyses, was conducted by the first author of the article (see Heres, 2010c for the full report) and overseen by dr. Karin Lasthuizen. Co-authoring of the article focused specifically on further refinement of the discussion section of the article as published in the Journal of Change Management. For the final version of the chapter, only minor adjustments were made.

be an ethical leader, a 'best practice' that is transferable across organizations? Or are there different views on what ethical leadership entails and how it should be enacted in different types of organizations and work contexts?

The present chapter aims to provide initial insights into questions such as these by uncovering both the similarities and differences in the way public, hybrid, and private sector managers themselves conceive 'ethical leadership'. Drawing on a secondary analysis of previously conducted interviews it addresses the following question: which characteristics and behaviors do managers operating in organizations across the public-private continuum associate with ethical leadership and how can differences in these managers' conceptions of ethical leadership be explained?¹² In answering this question, the chapter explores the extent to which the prevailing ethical leadership model fits with the views of managers themselves, and whether some of the universalistic premises underlying the current model need to be revisited. It thereby provides important insights to further advance the conceptualization and operationalization of ethical leadership and enables the development of a research instrument and hypotheses for future empirical research on implicit theories of ethical leadership. Moreover, the study offers managers a detailed, empirically founded reference to compare, evaluate, and perhaps adjust their own ethical leadership style as they reflect on its accordance with the organizational context in which they operate.

3.2 Theoretical Framework

3.2.1 Ethical leadership

Drawing on qualitative research (Treviño et al., 2003; Treviño et al., 2000) as well as conceptual and quantitative validation studies (Brown & Treviño, 2006; Brown et al., 2005), Brown, Treviño and colleagues define ethical leadership as "the demonstration of normatively appropriate conduct through personal actions and interpersonal relationships, and the promotion of such conduct to followers through two-way communication, reinforcement, and decision-making" (Brown et al., 2005: 120). While some scholars have recently begun to question aspects of the Treviño, Brown et al.'s conceptualization (see Chapter 2), this definition remains the dominant perspective on

ethical leadership to date.

The primary objective of ethical leadership is to cultivate ethical decisionmaking and behavior among followers. Accordingly, and as discussed in more detail in Chapter 2, aspects of ethical leadership can be grouped under one of two fundamental components - the 'moral person' and the 'moral manager' (cf. Treviño et al., 2000). The moral person component of ethical leadership is often described in terms of (a) the personal characteristics, traits, and virtues of the leader, (b) the moral nature of the leader's own decision-making and behavior, and (c) the quality of their relationship with followers(Brown et al., 2005; Heres & Lasthuizen, 2013; Kalshoven et al., 2011; e.g., Kaptein, 2003; Mayer et al., 2009; Treviño et al., 2003; Treviño et al., 2000; Yukl et al., 2013). In contrast, the moral management component refers to those behaviors of the leader that are deliberately geared towards promoting ethical decision-making and behavior amongst followers (Brown et al., 2005). As such, the 'moral manager' component is said to include aspects such as role modeling, reinforcement, communication about ethics, and empowerment (see e.g., Brown et al., 2005; Cooper, 2006; De Hoogh & Den Hartog, 2008; Lasthuizen, 2008; Piccolo et al., 2010; Treviño et al., 2000).

3.2.2 Ethical leadership in public and private sector contexts

These days there are many types of organizations that defy the label of a strictly 'public' or 'private' organization. Hence a more dynamic and multidimensional approach to distinguishing public and private organizations, accounting for the many different types of organizational configuration, is essential. In the present study, the terms 'public' and 'private' are taken as the opposite ends of a continuum indicating the degree of 'publicness' of an organization (Bozeman, 1987; Bozeman & Bretschneider, 1994). The position of an organization on this public-private continuum follows from three dimensions: (1) the extent to which organizations are constrained by political control, (2) how organizations are funded and financed, and (3) the extent to which organizations perform public or private tasks in order to reach public or private goals (cf. Van der Wal, 2008: 26). The terms 'public', 'private', and 'hybrid' organization then denote typical positions on the public-private continuum¹³.

¹² As discussed in Chapter 1, the study reported in this chapter concerns a secondary analysis of previously collected interview data. In answering the main research question outlined here, the chapter provides some first insights into the third and fourth sub-questions of the dissertation, namely: what expectations do working adults in the Netherlands have of the ethical leadership of their managers, and which structural characteristics of the work environment may be relevant factors in shaping expectations of ethical leadership?

¹³ To illustrate, 'public organizations' refers to organizations such as ministries and municipalities that are predominantly public on all three dimensions: they are under substantial and direct political control, primarily depend on public funding, and perform public tasks. By contrast, private organizations are predominantly private on the same three dimensions and involve organizations such as retailers and engineering companies. In such organizations, political control is limited, funding is predominantly or fully private, and the primary aim is to reach private goals (most notably, to make a profit). Hybrid organizations then concern organizations where the degree of publicness of the organization differs according to the three dimensions. For instance, in the case of Dutch universities, where >>

To date, there have been few studies that have looked at contextual variations in what people consider to be ethical leadership (see, however, Martin et al., 2009; Resick et al., 2006) let alone whether or not a more public organization would require a different style of ethical leadership than a more private one (see Morrell & Hartley, 2006 for research on ethical leadership in a political context). Indeed, most studies on ethical leadership implicitly assume that one style of ethical leadership is adequate for any type of organization. Yet, as argued below, there are reasons to suspect that the publicness of an organization may shape a person's understanding of ethical leadership. These reasons relate to the public service motivation of employees, the core tasks of organizations, and the influence of external stakeholders on the organization.

First, public service motivation may affect the ways in which managers conceive ethical leadership. Public service motivation (PSM) reflects such things as a person's desire to serve the public interest, one's loyalty to the government, the striving for social equity, and a so-called 'patriotism of benevolence' motive (Perry & Wise, 1990). On average, public service motivation is higher among public organization employees than among private organization employees (Steijn, 2008; Vandenabeele, 2008). People with higher levels of public service motivation in turn, are shown to be less dependent on monetary and other extrinsic incentives (e.g., Bright, 2005; Oosterbaan & Van der Wal, 2009; Perry & Wise, 1990) and exhibit more social altruism (Brewer, 2003), interpersonal citizenship behaviors (Pandey, Wright, & Moynihan, 2008), and a willingness to report integrity violations that are harmful to the public interest (Brewer & Selden, 1998). This could imply that in organizations with higher levels of PSM, presumably the more public organizations, leaders might need to appeal more to the intrinsic motivations of employees.

As an example, managers in public organizations may feel a greater need for ethical leadership that emphasizes general ethical principles and the value of decisions and actions to the public interest rather than specific procedures, rules, punishments and rewards. Or, conversely, managers in public organizations might assume that their employees are already intrinsically motivated to serve the greater good and may therefore consider frequent communication on ethics to be superfluous. In contrast, managers in organizations with lower PSM, arguably the more private organizations, may consider it more appealing to relate ethical conduct directly to employees' own career opportunities or their chances of receiving bonuses, status, and recognition. Additionally, in private organizations, managers may not expect explicit communication on ethics and integrity in terms of 'the public interest' and

'the common good' to be particularly motivating for employees and perhaps less effective than in public organizations.

Second, the differences in the tasks and mission of public and private organizations may be important to managers' conceptions of ethical leadership. While the primary aim of private organizations is to maximize profits, public organizations are executers and enforcers of democratic law and policy, serving the public interest and providing public services that are generally not sold on economic markets (e.g., Dahl and Lindblom, 1953 as cited in: Rainey & Chun, 2005). As such, public organizations often make decisions and operate in ways that are not only coercive and monopolistic, but also have a broader societal impact and greater symbolic significance (Hughes, 2003; Rainey & Chun, 2005). The very nature of the organizational tasks therefore suggests ethical dilemmas may be more pronounced in public organizations. Whether it is interrogating a recalcitrant prisoner, deciding to spend taxpayers' money on education or on welfare for the elderly, or determining when to inform the general public on the possible bankruptcy of a bank, public organizations frequently face ethical dilemmas that are inherent to the core of their business. Because of this, managers of public organizations for example, may feel a greater need to address the ethical dimensions of certain decisions and actions explicitly and frequently.

Third and last, the different demands and expectations that external stakeholders have of public and private organizations could shape managers' conceptions and expectations of ethical leadership. Political dynamics and external oversight inhibit the discretion of public and hybrid organization managers, particularly when it comes to personnel management (Rainey & Chun, 2005). Moreover, the publicness of an organization affects the extent to which the organization is susceptible to citizen pressure and scrutiny, with public organizations facing uniquely high public expectations for fairness, openness, accountability, and transparency (Pollitt & Bouckaert, 2004; Rainey & Chun, 2005). As a result, managers in public and hybrid organizations may feel 'forced' to employ more explicit ethical leadership and institutionalized ethics programs. In the Netherlands for instance, public organizations are now legally required to have a formal code of ethics and ethics policy (Bureau Integriteit Openbare Sector, 2009). Backed up by such an extensive ethics program and political mandate, managers in public organizations may hold views on ethical leadership that emphasize explicit communication about ethics. discussing ethical dilemmas with employees and reflecting on the ethical aspects of decisions and actions. Furthermore, ethics programs may foster managers' views on the extent to which formal reinforcement mechanisms must be used in case of ethical transgressions.

olitical control is moderate, funding is increasingly becoming a mix of private and public sources, but the primary aim is still to provide a public service.

At present, presumptions like the above regarding the effect of an organization's publicness on ethical leadership lack a solid empirical basis and thus remain highly speculative. At the least though, the discussion suggests it is quite possible that different types of organizations may elicit different views on ethical leadership. Hence empirical exploration of similarities and differences in ethical leadership conceptions across public, hybrid, and private organizations is needed to determine the extent to which the universalistic approach to ethical leadership fits with managers' own conceptions or whether managers' views are in fact informed and shaped by the context in which they operate.

3.3 Methodology

Given the lack of pre-existing theoretical and empirical insights on ethical leadership contingencies, particularly in relation to organizational publicness, an explorative research design must be employed. In doing so, this study explicitly aims for theoretical generalization (cf. Ritchie & Lewis, 2003; Yin, 2003). When it comes to theoretical generalization, the goal is not to generalize results (e.g., to 'managers') but rather to elicit insights that can inform and expand present theories and enable the development of hypotheses for future empirical testing. To achieve such theoretical generalizability, it is not the representativeness of the numerical sample that is of concern, but the richness and breadth of the sample and its ability to represent the variety of views on ethical leadership. In addition, theoretical generalizability requires internal validity and reliability of data (Ritchie & Lewis, 2003; Yin, 2003), which in turn is aided by careful, transparent, and structured administration and justification of the data collection methods and analyses.

To foster the internal validity of the study, I collected data using qualitative interviews ¹⁴. Compared to most quantitative designs, qualitative interviews can provide a deeper understanding of the assumptions and processes underlying (ethical) leadership (Bryman, 2004) and allow for a more detailed analysis of the various contextual factors that might affect it (Bryman et al., 1996). Furthermore, qualitative interviews are generally more sensitive to the multiple social meanings that people attach to a construct. Hence interviews are more appropriate for studying the subjective, diverse, and idiosyncratic understandings people may have of ethical leadership (cf. Bresnen, 1995). Interviews allow interviewees to formulate their conceptualizations of ethical

leadership in their own words, to attach meaning to the construct, and to express how they value certain aspects of it (Alvesson, 1996: 465). Consistent with this, the study focuses on what managers think ethical leadership *should* entail and the subjective meaning they attach to the concept, rather than on evaluating the managers' own ethical leadership or lack thereof. Nevertheless, it is reasonable to expect that managers base their views of ethical leadership largely on their daily experiences and realities. Managers' conceptions of ethical leadership are thus necessarily informed by practice and situated in the context within which they operate.

Internal validity is also fostered by an open, inductive approach to the research object. However, semi-structured interviews rather than completely open interviews were used for several reasons. Miles and Huberman (1994: 17-18) argue that where constructs are relatively well-delineated, a tighter design of the qualitative interview will provide more clarity and focus and yields more comparable, reliable, and economic results. Furthermore, qualitative research is often criticized for its lack of cumulativeness even though building on previous research and explicitly relating the study to pre-existing literature can be just as important in qualitative research as it is in quantitative studies (Bryman, 2004: 755-756). Given the existence of a relatively well-developed ethical leadership construct and the importance of more cumulative and reliable qualitative research, at least some structuring of and focus in the interviews was deemed necessary. Still, in order to allow multiple subjective meanings to come to the fore and enable the occurrence of unanticipated findings, the interviews maintained a relatively open and flexible character¹⁵.

The interviews commenced with some general questions probing respondents' initial definitions of and associations with the term 'ethical leadership', such questions as "what would you consider to be ethical leadership?" and "what characteristics should an ethical leader have?" Subsequently, the interviews were structured around a topic list including themes such as 'role modeling', 'communication' and 'the role of organizational context in ethical leadership'. When interviewees diverged in promising directions, orthe course of the interview suggested a different order of questions might be more appropriate, the interview protocol was put aside and the questions were adjusted to the situation on hand. In many cases the themes suggested in the interview protocol emerged naturally from the responses of the interviewees, and I was able to relate the questions more directly to the interviewee's own story. At times, the insights obtained from the interviews led to a revision of (aspects of) the interview protocols used for subsequent interviews. Thus there was a continuous interaction

¹⁴ For more recent qualitative studies on (implicit theories of) ethical leadership using a similar research strategy, see Eisenbeiß and Brodbeck (2014) and Resick et al. (2011).

¹⁵ The letter of invitation, the interview protocol, and the code list, as well as a more extensive discussion of the results, can be found in the original report of the study (see Heres, 2010c).

 Table 3.1
 Summary of sample characteristics

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ID	Description	Function	FINANCIAL SOURCES	POLITICAL CONTROL
Α	Police	Department Head	Full public funding	Full ministerial responsibility
В	Inspection	Inspector-General	Full public funding	Full ministerial responsibility
С	Municipality	City Manager	Full public funding	Full ministerial responsibility
D	Public bank	Department Head	99-50% Public funding	Full ministerial responsibility
Е	Public bank	Department Head	99-50% Public funding	Full ministerial responsibility
F	Public hospital	Member Board of Directors	99-50% Public funding	Financial control
G	Special- purpose foundation	Director	Full public funding	No direct political control
Н	Public bank	Department Head	99-50% Public funding	Very limited political control
I	Daycare	Member Board of Directors	49-1% Public funding	Very limited political control
J	Social housing corporation	Manager Governance Affairs	Full private funding	Very limited political control
K	Financial firm	Senior Partner	Full private funding	No direct political control
L	Consultancy	Senior Consultant	Full private funding	No direct political control
М	Consultancy	Member Board of Directors	Full private funding	No direct political control
N	Retail and distribution	Member Board of Directors	Full private funding	No direct political control
0	Private bank	Member Board of Directors	Full private funding	No direct political control
Р	Private bank	Supervisory Board	Full private funding	No direct political control
Q	Engineering	Member Board of Directors	Full private funding	No direct political control
R	Retail	Member Board of Directors	Full private funding	No direct political control

Note: * Small = less than 100 employees; Medium = between 100 and 1000 employees; Large = between 1000 and 25.000 employees; Very large = more than 25.000 employees. ** In Euros. Small = less than 10 million; Medium = between 10 million and 100 million; Large = between 100 million and 1 billion; Very large =

ID	Tasks	Org. size*	Budget**	Man. scope***	GENDER	Age
Α	Public	Large	Large	Medium	М	50-59
В	Public	Medium	Medium	Large	М	50-59
С	Public	Large	Very large	Large	М	40-49
D	Public	Large	Large	Small	F	30-39
Е	Public	Large	Large	Medium	М	30-39
F	Primarily public	Large	Large	Large	М	50-59
G	Primarily public	Small	Small	Medium	F	40-49
Н	Primarily public	Medium	Large	Small	F	30-39
I	Private	Medium	Medium	Small	F	40-49
J	Primarily public	Medium	Large	Large	М	30-39
K	Primarily private	Large	Large	Large	F	40-49
L	Private	Very large	Large	Medium	М	40-49
М	Private	Medium	Medium	Large	М	40-49
N	Private	Large	Medium	Large	М	50-59
0	Private	Medium	Medium	Large	М	50-59
Р	Private	Very large	Very large	N#A	М	50-59
Q	Private	Medium	Medium	Medium	М	50-59
R	Private	Very large	Very large	Large	М	60-69

more than 1 billion. *** Number of employees that the manager is directly or indirectly responsible for. Small = 10 or less employees; Medium = between 11 and 50 employees; Large = more than 50 employees.

between the conceptual framework and the empirical data, which helped combat the risk of too much *a priori* framing and structuring on my part.

I conducted a total of 18 semi-structured interviews with managers working in a wide variety of organizations in the Netherlands. I used a theoretically driven, purposive sampling method to maximize the richness and possible variance of views on ethical leadership and to ensure that a wide range of organization types were included in the sample. The final sample (see Table 3.1) includes managers from typical public organizations such as the police and a municipality to typical private organizations in retail and engineering, and various hybrid organizations in between. Though the definition of publicness presented earlier prohibits strict labeling of all the organizations, a rough categorization of public (5 organizations), hybrid (5), and private organizations (8) can be made. Both with respect to the number of employees and the organization's budget, the sample ranges from medium-sized local organizations to very large multinationals. One smaller organization is included in the sample.

The sample includes both middle managers and executive managers. Of the 18 interviewees, 13 were male. Ages ranged from 34 to 61, with an average age of 48.5. All interviewees have completed tertiary education, with most having obtained university level degrees. While it is possible that people with lower education levels have different views on what ethical leadership entails, the lack of diversity in the education levels of the interviewees seems consistent with their function levels. More problematic in this regard is the lack of diversity in terms of ethnic background: - all interviewees were Caucasian. Within the Netherlands the workforce is much more heterogeneous and includes large groups of ethnic minorities. The extent to which this lack of ethnic diversity in the sample may or may not have affected our results, cannot be determined at this point.

I analyzed the data along the 'ladder of abstraction' (see Carney, 1990 as cited in Miles & Huberman, 1994: 92), employing both incremental coding procedures using Atlas.ti (version 4) and qualitative data matrices. To facilitate the coding process, a provisional list of sensitizing codes was developed. I applied this list to the first three interviews, and then examined it thoroughly to determine its fit with the data and to make adjustments where necessary. While some codes were revised, added, separated into sub-codes, or deleted, the overall structure chosen to code the interviews seemed to fit the data well. The revised code list was then applied to the next set of interviews and again reviewed and revised to achieve a better fit with the data. This procedure was repeated several times and the final code list developed progressively through close interaction with the data. Next, I used a qualitative data matrix to further organize, aggregate, and analyze the data to identify relevant within-case and cross-case patterns of similarities and differences in managers' conceptions of ethical leadership.

It is important to note that in the analysis, apart from considering the publicness of the organization context, specific attention was paid to potentially confounding factors, most notably interviewees' gender, age, management scope (i.e., the number of respondents for whom they are directly and indirectly responsible), and the size of the interviewees' organization. Where the comparison of data based on these characteristics suggested differences in interviewees' views on ethical leaders, these will be explicitly noted.

3.4 Results and Analysis

3.4.1 Being a moral person

As expected, all interviewees either explicitly noted or implied that ethical leadership entails having strong moral values. However, the focus of these moral values differed between public, hybrid, and private organization managers: it was mostly the managers of public and hybrid organizations (6 out of 10) who emphasized that ethical leadership requires altruism, service to the common good, and responsiveness to societal demands, values, and norms. As a police department head (respondent A) remarked: "I think that when you talk about ethical leadership, you should have a clear vision on the position of the police within society. We are not here as a goal in and of itself, we are here to do a job for that society [...] in the midst of society". Such a societal, outward-oriented focus was not notable in the views of the private sector managers, who tended to describe ethical leadership more as something that concerns the internal organization and its members. In fact, only one private sector manager (K) noted altruism as a characteristic of ethical leadership.

The data does not allow for any definitive conclusions on the causal mechanisms underlying this apparent difference between the public, hybrid, and private sector managers' views on ethical leadership. However, three of the public and hybrid sector managers (A, E, G) did explicate that their organizations tend to attract and select members who have a higher than average motivation to serve the public interest. Conversely, only one out of eight private sector managers (M) indicated that his organization selects its employees based on their commitment to societal goals. Furthermore, five of the public and hybrid sector managers (respondents A, B, E, F, H) stressed that their organization's task and position in society automatically makes ethics an issue that needs to be addressed and accounted for both within the organization and society itself.

Whatever the precise moral values, there was general agreement between public, hybrid, and private sector managers that both authenticity and moral courage were crucial (13/18 respondents): ethical leaders should always be true to themselves and stand up for what they believe in, even in the face of difficult external circumstances. Although not mentioned very consistently across respondents, managers associated ethical leadership with moral traits such as integrity (7/18), trustworthiness (2/18), modesty (2/18), and conscientiousness (2/18). Female interviewees seemed particularly inclined to discuss many different traits of ethical leaders. Interestingly, while honesty seemed particularly central to the views of private sector managers (5/8), only one hybrid sector manager (respondent G) and none of the public sector managers mentioned it.

Leaders' moral values and traits are embedded in their decision-making and behavior. Five interviewees noted explicitly that an ethical leader should be able to recognize ethical dilemmas and make sound moral deliberations. This requires talking to the people involved, taking account of different perspectives, and considering both short-term and long-term implications. To four of the interviewees (respondents I, K, P, and Q), ethical decision-making and behavior also means being consistent and congruent, not just in terms of practicing what you preach and matching your words and deeds, but also in terms of being consistent in what you say or how you treat different people. Other managers (e.g., A, G, and L) however, felt consistency in decision-making should not be taken too strictly, as changing (moral) environments, specific circumstances, and learning over time may warrant a change of heart or direction. Close inspection of the interview data in the end did not suggest a relation between these differences and specific characteristics of the respondents or their organizations.

Interviewees also emphasized that, to them, ethical leadership entails being transparent about decisions made (10/18) and being open to feedback (7/18). Ethical leaders share their decisions to enable others to judge their intentions, their decisions and conduct, and thus their integrity. The interviewees even suggested that ethical leaders should organize such feedback themselves by frequently asking followers, colleagues, and/or superiors to tell them what they are doing wrong or could do better. Again, most of the managers working in public organizations (4/5) seem to have a strong focus on (also) being transparent to stakeholders outside the organization. Respondent A: "In your accountability to the external environment…[you should be], as transparent as possible, try to explain that you act according to the values and norms that are imposed on you and that you impose on yourself. And do what you as an organization in general are expected to do by the broader society".

Interviewees further described ethical leaders as being caring and empathic (7/18). In line with this, some interviewees noted 'people-orientation' (5/18) and 'respectfulness' (4/18) as aspects of ethical leadership. Ethical leaders were described as having a

general interest in people, in their backgrounds and their development, in how they feel and what they are experiencing. They have "sympathy" and are able to understand and relate to another person's thoughts, feelings, and actions. However, it was particularly the women who stressed such care and empathy traits: four out of five female interviewees (D, H, I, and K) referred to them as attributes of an ethical leader whereas only three out of thirteen male interviewees (E, L, and P) suggested empathy and/or care to be characteristic of ethical leadership, although one of these male interviewee explicitly stated: "the people I have in mind are not softies" and ethical leaders should still be able to "keep enough distance in order to hold people accountable" (respondent E).

More specifically, many interviewees implied that ethical leadership requires a high quality leader-follower relationship. Ethical leaders are leaders that have the ability to build strong relationships of trust, respect, fairness, safety, and openness with their followers (12/18). Ethical leaders should be supportive, loyal, and protective of followers, even in times of hardship. In line with previous ethical leadership research, one interviewee (F) argued that positive socio-emotional exchanges in fact are a prerequisite for ethical leadership. He explicitly stated that if you treat your followers well "in the end it pays off", because followers will repay you with the same behavior. Likewise, follower judgments of a leader's integrity may be more related to the overall leader-follower relationship than to the morality of the leader's actual conduct: "It is difficult to separate whether it is really about integrity or whether it is just a general feeling about the management" (respondent D).

3.4.2 Being a moral manager

Ethical role modeling. All managers agreed that ethical leadership is largely a matter of role modeling the right behavior: "You shouldn't make it too complicated; it is still about role modeling" (respondent J). They considered role modeling essential to ethical leadership because it attests to the credibility of leader, and strengthens or weakens the message that the leader aims to send. Role modeling communicates the underlying principles that the leader tries to maintain. Consequently, being an ethical role model is not just about big gestures or dealing well with an ethical dilemma. In fact, it seems to be the rather mundane everyday behaviors that are the most powerful vehicles for role modeling: "It's really in everything: in how you react to situations, in being consistent in what you say and do [...] So it is that that principle needs to be confirmed continuously for people" (respondent I). These behaviors for which the leader should be a role model may not have a clear ethical dimension to them yet are assumed to have spillover effects to situations in which there are serious ethical issues. Interestingly, interviewees discussed almost exclusively examples

of negative role modeling and argued that leaders should first and foremost avoid (inadvertently) sending out the wrong signals by exhibiting behavior that could be interpreted as inconsistent with the values and norms of the organization.

Reinforcement behaviors. Initially, very few interviewees volunteered descriptions of ethical leadership that included the use of reinforcement through punishments and rewards. It seems reinforcement is not preferred as a primary means for ethical leadership but should only be used, as the term itself suggests, to *reinforce* other components such as role modeling and communication. Nevertheless, when asked, interviewees generally did feel (16/18) that reinforcement is necessary for ethical leadership.

Interviewees particularly discussed the symbolic function of reinforcement. Managers see punishments and rewards as ways to explicate and exemplify the norms and values of the organization. Moreover, they see reinforcement as a means to communicate the sanctions that employees can expect in response to unethical behavior, which in turn is thought to prevent other employees from committing such unethical acts: "And the difficult thing is, when the environment sees that you witnessed a certain behavior in the team and your environment also sees that you do not respond, then you become part of the problem. And you lose your authority as a leader in that respect" (respondent A). The same goes for rewarding behaviors. As with role modeling, reinforcement is not about the punishment or reward per se, but about its symbolic function and the underlying principles that it communicates. In line with this, managers see reinforcement as something that applies to all kinds of behaviors –smaller and larger, with or without a clear ethical component.

A number of interviewees (8/18) emphasized the importance of safety and procedural conscientiousness in dealing with unethical behavior. More specifically, these interviewees argued that ethical leaders should create and maintain an environment in which followers feel comfortable and safe enough to report ethical transgressions. Ethical leaders should make sure that people are not penalized for reporting unethical behavior. Additionally, when unethical behavior has been detected, ethical leaders need to remain thorough, careful, and fair in the process of investigating the behavior and punishing the individual(s) involved. By maintaining procedural conscientiousness and respect for allpeople involved "the hard decisions that you sometimes have to take will get support [from the punished employee as well as other employees]" (respondent A).

Most interviewees (15/18) had an overall preference for informal sanctions. When unwanted behaviors occur, ethical leaders should call that person to account, making clear in a respectful way that such behavior is not allowed, and if it ever occurs again

that there will be consequences to it. Moreover, interviewees feel that ethical leaders should actively stimulate followers to call each other to account. Where possible, formal punishments are to be avoided. Nevertheless, at some point, managers suggested, more formal actions are necessary to prevent the occurrence or recurrence of certain behaviors. Several interviewees further indicated that in determining the appropriate sanctions, a distinction should be made between people who violate rules because of some sort of naivety or by mistake, and those who repeatedly and willingly cross moral norms. One interviewee (P) remarked that it is just as important not to reward unethical behavior: perverse incentives in the system of an organization that could lead to risk-taking or unethical behavior should be removed in order for reinforcement to be effective.

When asked whether they would be in favor of rewarding exemplary ethical behavior, most interviewees responded rather hesitantly and several were quick to add that such rewards should only be immaterial, most notably in terms of compliments and recognition (7/18): "For many of these things I think that the most important thing is that it is seen and that they get the confirmation 'gee, I saw that and I think that was really good of you' [...] I think that material rewards do very little in things like these" (respondent E). Four other managers (H, J, K, and R) felt that rewarding ethical behavior, whether formal or informal, is unnecessary or in practice just too difficult. A department head at a public bank indicated: "I think that that behavior is rewarded in itself, because you also get it back, I assume, in the response you get from the one you do it to. Yes, that is rewarded in and of itself". Three interviewees (D, L, O) did consider material rewards to be somewhat useful, but only when applied indirectly by including ethical behavior as a recurring theme in the yearly assessment interviews.

Communication about ethics. Communication about ethics is important to a large majority of the interviewees (17/18), although there are notable differences as to the preferred frequency and explicitness of such communication. All the managers working in public organizations (5/5) considered communication about ethics as something that should occur very regularly. One public sector manager (A) said: "In your daily contact with people, you can just start a conversation about it. There are so many opportunities in practice [...] allowing you to express [norms and values] as a leader". For another public sector manager (B) "it is just a natural topic". For many of the managers working in hybrid and private organization contexts however, ethics is not a daily topic. These latter interviewees felt that ethics is something that requires only periodic maintenance and should be raised as an issue every once in a while, at most (4/5). However, in practice discussion about ethics may not always be easy to organize because "tomorrow the business comes first and integrity can always wait

another day" (manager at a social housing corporation). There are also interviewees (5/18) – all from private organizations - who feel that communicating about ethics is not necessary at all. One interviewee even stated: "talking about it is nonsense [...] The less talk about it the better. You just have to do it" (respondent P). For these interviewees, ethics is communicated mostly through behavior and selection of personnel rather than through words. Verbal communication about ethics should occur only "by exception" or "when there is reason to" (respondents P and R).

In most cases, the different views on the frequency of ethics communication reflect differences in managers' views on how ethical leaders should communicate about ethics. That is, it is a reflection of interviewees' opinions on whether or not an ethical leader should explicitly communicate in terms such as 'ethics', 'integrity', and 'morals'. On the one hand, there are interviewees (respondents F, K, P, and Q), three of whom are private sector managers, who feel that communication about ethics should occur in rather general terms, using the everyday vocabulary of the organization and its members. These interviewees avoid terms like 'ethics' and 'integrity' and instead rephrase them, using ones that fit the concrete context of their organization or department. Here ethics is ingrained in communication about "atmosphere", "appropriate prices", "quality structures", "corporate identity", "the business model", and "long-term client relations". An interviewee from a financial firm (K): "It is not like I emphasize it from an ethical standpoint, but everyone knows that that is what it's about". On the other hand, there are those who suggest ethical leadership also requires more explicit communication about ethics (11/18). Specifically, these latter interviewees prefer that ethical leaders explicate the ethical component in their work, for instance by discussing what their moral norms and values are and how to deal with ethical dilemmas. Here the implicit and the explicit communication styles are not seen as mutually exclusive but as complementary. Again, the differences between managers' views on communication show an interesting pattern along the public-private continuum; although there are exceptions, most managers working in private sector organizations tend to prefer more implicit communication strategies (5/8) while those operating in the more public and hybrid organizations clearly favor a mix of both implicit and explicit communication about ethics (8/10). These results seem consistent with managers' arguments that the tasks of public and hybrid organizations and their position in the broader society make ethics a "natural topic" to discuss. Also, as suggested by three public and hybrid sector managers (A, E, G), explicit communication might appeal more greatly to the motivation of public organization employees to serve the common good.

To those interviewees that consider explicit communication about ethics important, ethical leadership entails being transparent about decisions processes and explaining the reasoning behind one's behavior, and, some interviewees added (5/18), ethical

leaders should put themselves in a vulnerable position by sharing their struggles and insecurities with followers. Respondent I: "When people see that their manager can be vulnerable, it makes it easier for them also to do it". Ethical leaders should be willing to admit their own mistakes and be held accountable for them. Even more so, ethical leaders can use their own and others' mistakes as valuable learning experiences for both themselves and the organization at large (3/18). Furthermore, they should be clear about their own moral standards and try to come to some shared moral standards for the organization. Ethical leaders need to "stimulate the conversation about ethics" and "make it live" (respondents D and H). In how and what they communicate, managers see ethical leaders as role models for their followers. They show that it is desirable to think and talk about values, dilemmas, or occurrences of unethical behavior: "It makes the conversation [about ethics] more normal" (respondent D). Communication about ethics also helps bring to the fore a person's "blind spots or weaknesses" (respondent A) and raises followers' awareness of the moral aspects of certain issues. Similarly, communication about incidents of unethical behavior is considered important for organizational learning. However, many interviewees stressed that communication about ethics is more than a one-directional message from the ethical leader (8/18): it is also about asking questions and listening to the doubts, struggles, and issues raised by followers. Ethical leaders are willing to 'receive' messages, even when it is about the leader's own conduct. Additionally, the interviews suggest, ethical leaders should facilitate the conversation amongst followers.

Empowerment. Consistent with recent additions to the academic literature, the interviewees had a general preference for an approach to ethical leadership that emphasizes empowerment, independent judgment, common sense, and personal responsibility (17/18). Interviewees suggested that ethical leaders should not give too many instructions on what is and what is not allowed, as rules and regulations merely create a "false sense of security" (respondent Q). Moreover, putting too much emphasis on existing norms and rules can stifle the discussion about those norms and rules. It is the ethical leader's job to stimulate followers to think for themselves about what is, and what is not, acceptable behavior. Ethical leaders, interviewees remarked, should try to emphasize the underlying principles rather than the precise rules that would apply in a specific situation. In addition, they should enable an open and constructive discussion about the organization's values, norms, and rules so that followers become directly and personally involved in the development of moral standards.

At the same time, interviewees suggested that rules still remain necessary to protect both the organization and the employee. By emphasizing principles rather than rules, an ethical leader leaves much open to interpretation and thereby allows for different interpretations of 'appropriate behavior'. The managers see this as a risk to both the organization and the employee and consider rules as a 'safety net'. Rules, according to general consensus, should be applied only "where the organization really doesn't want something to happen", where "intuition fails", and/ or the "temptations are great" (respondent L). One private sector manager (R) however, was adamant in stating that general principles and personal responsibility are not enough: ethical leaders above all should clarify unequivocally what is and what is not allowed, avoid vague norms, and maintain a strict zero-tolerance approach to ethical transgressions. Also, two interviewees (J and K) remarked that when the education level of followers is low, ethical leaders might need to give more precise guidelines and instructions on what is expected of the followers.

3.5 Discussion and Conclusions

3.5.1 Discussion

The results, summarized in Table 3.2, suggest that there are great similarities between public, hybrid, and private sector managers' views on ethical leadership. Along with a few additions and specifications, many of the characteristics and behaviors that prevailing theories and empirical insights attribute to ethical leaders were found in the data, and most were agreed upon by a majority of the interviewees. The data specifically reveals that the managers see ethical leadership as firmly based upon being a 'moral person', i.e. leaders' own moral values and traits, their ethical decision-making and behavior, as well as their relationships with followers. To many of the interviewees, ethical leadership also entails a more or less deliberate attempt to influence the ethical decision-making and behavior of followers, i.e. being a 'moral manager'. Through role modeling, reinforcement, communication, and empowerment, ethical leaders send out signals that explicate and strengthen the underlying (moral) principles that they wish to instill in followers (cf. Brown et al., 2005; Den Hartog & De Hoogh, 2009; Resick et al., 2006). For this reason, the findings of this study are consistent with the social learning, social exchange, and social identity perspectives of ethical leadership proposed in the literature (Brown & Treviño, 2006) and suggest that managers indeed consider the fundamental components and mechanisms that underlie existing models of ethical leadership as widely applicable across different organizational contexts.

Yet the results also imply some qualifications of the general model of ethical leadership, as subtle differences were found between the public, hybrid, and private sector managers' views on ethical leadership. These differences provide valuable insights to aid the development of propositions and may be used to formulate a more nuanced ethical leadership theory. Specifically, while the private sector managers placed more emphasis on honesty, public and hybrid sector managers were more inclined to emphasize that ethical leadership requires an outward, societal focus. In line with the theoretical speculations formulated earlier, interviewees attributed this to the very nature of their organization's tasks and mission and to the public service motivation of their employees (cf. Morrell & Hartley, 2006). Also consistent with theoretical expectations, differences were found in managers' preferred style

Table 3.2 Summary of the results

Component	ASPECT	Main results
	Values	Strong moral values are generally considered essential to ethical leadership: but compared to private sector managers, public and hybrid sector managers placed greater value on also having an outward, societal focus in ethical leadership. The data suggest this difference may be attributable to the organizational task and the public service motivation of public sector employees.
	Traits	Authenticity and moral courage are deemed crucial to ethical leadership. Ethical leadership is further associated with many moral traits such as integrity, modesty, trustworthiness, conscientiousness. Private sector managers were more inclined to emphasize honesty as a trait of ethical leaders than their public sector counterparts.
MORAL PERSON	Decision-making and behavior	An ethical leader is expected to make sound ethical decisions and behave accordingly. The decision-process involves carefully weighing of various interests and perspectives, talking to the people involved, and considering both the short-term and the long-term implications of decision alternatives. There is some disagreement as to how important consistency is in ethical leadership.
Ž	Decisio and b	Transparency, accountability, and willingness to receive feedback are also important to the decision-making and behaviors of ethical leaders. Again, compared to the private sector managers, the public sector managers seemed more inclined to also stress accountability and transparency to outside stakeholders.
	Leader-follower relationship	Ethical leaders should be respectful, caring, and empathic -both to followers and more in general. Women seem to emphasize care and empathy in ethical leadership more than men.
	Leader- relatic	Ethical leadership requires a good relationship with followers that is based on mutual trust, support, safety, loyalty, and openness.

Table 3.2 Summary of the results (continued)

COMPONENT	ASPECT	Main results
	D	Role modeling is considered the most crucial and influential means to foster followers' ethical decision-making and behavior.
	Role Modeling	Role modeling is generally conceived in negative terms, i.e. in terms of the kind of behaviors that an ethical leader does not engage in rather than the kind of behavior that an ethical leader does display. Moreover, role modeling is primarily done through all sorts of lesser, mundane behaviors that occur every day.
		Reinforcement was far less prominent in managers' initial discussions of ethical leadership. Nevertheless, managers do consider reinforcement to be a necessary requirement for ethical leadership
		Reinforcement is particularly of importance to ethical leadership as a means to further explicate and exemplify the norms and values of the organization
	Reinforcement	Informal sanctioning such as calling followers to account and having a conversation with them was generally preferred to the use of formal punishments. Ethical leaders are expected to reserve punishment for recurring or severe cases of integrity or other rule violations
Œ		Ethical leadership requires a safe environment and procedural conscientiousness in dealing with (reports of) unethical behavior.
JANAGE		Rewards for ethical behavior are either considered not necessary or should be informal only, i.e. in terms of recognition and compliments. Material rewards were generally not supported.
MORAL MANAGER	tion	While communication was generally considered important to ethical leadership, the public and to some extent hybrid sector managers seemed more in favor of frequent and explicit communication about ethics than the private sector managers. Most of the private sector managers preferred communicating only implicitly about ethics, i.e. by using the everyday vocabulary of the organization and its members and avoiding terms like 'ethics' and 'integrity'. Conversely, the more public and hybrid sector managers preferred addressing ethics-related issues both implicitly and explicitly.
	Communication	Again, the differences in preferred communication style seem to relate to the organization's core tasks, as this makes ethics a more or less 'natural' and appealing topic for discussion.
		Communication about ethics involves making decisions transparent and explaining the reasoning behind one's behavior. Communication about dilemmas, decisions, struggles, and mistakes makes the conversation about ethics more normal.
		Communication furthermore entails asking questions, being approachable, and listening to the doubts, struggles, and issues raised by followers.
	Empow- erment	There was a general preference for an approach to ethical leadership that emphasizes empowerment, independent judgment, common sense, and personal responsibility. Strict rules and regulations are considered a necessary 'safety net', but should not be the focus of ethical leadership.

of communication: in general, the public and hybrid sector managers were more in favor of addressing ethics-related issues frequently and explicitly using terms like 'ethics' and 'integrity', whereas the private sector managers often wanted to avoid these terms and preferred to use more implicit communication strategies. In addition, women seemed to emphasize empathy and care in ethical leadership more than men. Finally, though seemingly unrelated to specific individual or organizational characteristics, there was some variation in the necessity of consistency in decision-making and how and when to use formal reinforcements.

It seems that ethical leadership is perhaps best understood as a *variform* universal phenomenon, rather than a mere simple universal phenomenon. In cases of variform universal phenomena, the general principles are universally stable yet the precise meaning and enactment of those principles varies across contexts (cf. Bass, 1997; Den Hartog et al., 1999; Resick et al., 2006). In other words, the results of this study suggest that while the basic components of ethical leadership – moral person, moral manager - may be fairly consistent across different types of organizations, the way these components are interpreted and enacted may differ, as may the relative weight that people give to the respective components. As such, the study warrants further research on the organizational contingencies of implicit theories of ethical leadership and their effects on the ethical leadership process.

3.5.2 Limitations

Of course, this study is not without limitations. Two such limitations must be addressed here. First, the data concern the views of 18 non-randomly selected participants, who are by no means fully representative of the general population of managers in the Netherlands. Likewise, the organizations that the respondents represent are not exhaustive of all types of organizations that one may find across the public-private continuum. This limits the external validity of the findings and thus no generalizations can be made regarding (Dutch) managers' views on ethical leadership or about the differences between the public and private sector managers in this respect. Instead, as noted before, the study explicitly aimed for theoretical rather than empirical generalization (cf. Ritchie & Lewis, 2003). The interviews were intended to delineate some initial insights on how the publicness of an organization could shape managers' views on ethical leadership, so as to inform and expand theory on this issue and aid the development of hypotheses for further testing – not to yield definitive conclusions on the empirical distribution of specific viewpoints on ethical leadership across different organizational contexts.

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Another important limitation of the current study is that the sample does not include employees. Therefore no inferences can be made regarding the full range of views that may exist on ethical leaders and leadership or on the effectiveness of the various approaches to ethical leadership proposed by the interviewees. Employees' needs and expectations of ethical leadership may be very different from how managers conceive and exert it in practice. Employees may actually expect and want an ethical leader that reduces ethical ambiguity by providing clear rules, as studies by Lasthuizen (2008) and Kaptein (2003) imply: or perhaps employees feel that implicit communication about ethics, as some of the managers interviewed in this study seemed to prefer, is not salient or clear enough (cf. Brown & Treviño, 2006). There may be various sources of discrepancy in the implicit ethical leadership theories of managers and employees, which in turn may decrease the effectiveness of ethical leadership on followers' ethical decision-making and behavior (cf. House et al., 2002; Martin et al., 2009; Resick et al., 2006; Van den Akker et al., 2009).

3.5.3 Theoretical implications and future research

The results of this study warrant further inquiry into the differences and similarities that may exist in conceptions and manifestations of ethical leadership. To address some of the limitations of the present study and further enhance our understanding of the variform universal nature of ethical leadership, the following chapters will explore the full range of implicit theories on ethical leadership that may exist among both managers and employees (Chapter 4), examine the extent to which the different views presented here are supported by a wider population of working adults (Chapter 6), and whether the publicness of an organization is indeed an antecedent to the differences in viewpoints (Chapters 4 and 8).

The research also has implications beyond the scope of the dissertation. For one, the present study suggests we should develop measurement instruments that are more context-sensitive and allow for variety in interpretations and enactments of ethical leadership. Existing ethical leadership measures often provide little information on the specific expressions of the traits and behaviors that they entail, and yet it is with respect to these specifics that the most variety in ethical leadership is likely to be found (Den Hartog et al., 1999). To illustrate, existing measurement instruments include items like "discusses business ethics or values with employees" (Brown et al., 2005: 125) and "my supervisor clarifies ethical decisions and norms concerning my work" (Huberts et al., 2007: 594). Given the different views on what communication about ethics entails, items such as these may be understood in different ways: one respondent might score a leader on the amount of explicit communication about ethics, whereas another might feel that this item also encompasses more implicit

discussions of norms and values. Different interpretations of these measurement items might cause variance in ethical leadership scores that is not an indication of whether the target person is more or less perceived to be an ethical leader, but which reflects differences in respondents' own implicit theories of ethical leadership and differences in how managers enact ethical leadership in practice. Moreover, not all existing measures enable analysis of the relative importance of the different aspects across various contexts (see, however, Den Hartog & De Hoogh, 2009; Kalshoven et al., 2011; Resick et al., 2006). Recognizing the variform universal nature of ethical leadership and developing additional measures of ethical leadership that specify the variation in behaviors will advance our understanding of ethical leadership itself, its relation to the organizational context, as well as its antecedents and effects.

In addition, the study pointed out gender differences in the respondents' conceptions of ethical leadership. Not only did female respondents emphasize more moral traits than their male counterparts, they were also more inclined to stress aspects of care and empathy as critical to effective ethical leadership. These results are consistent with Gilligan's notion that men and women may differ in their moral reasoning, with women applying more of an 'ethics of care' whilst men have more of a tendency towards an 'ethics of justice' (Gilligan, 1977, 1982; see also Woods, 1996 for an overview). This latter line of research however, has been highly contested and criticized over the years (e.g., Rest, 1986; Walker, 1984). Meanwhile empirical research on gender differences in leadership styles remains inconclusive at best (Eagly & Carli, 2007). Perhaps, as Ambrose and Schminke (1999) suggest, gender differences are merely perceived in ethics, and thus only perceived in the ethical leadership exerted by men and women. On the other hand, precisely because there is so much ambiguity surrounding the relationships between gender and ethics as well as gender and leadership, the present results suggest it may be worth looking into the relation between gender and ethical leadership more thoroughly in the future.

3.5.4 Practical implications

This study also provides important information to managers and ethics trainers. Whether the different views on ethical leadership discussed in this paper are indeed effective in practice still remains to be tested empirically. Hence this study cannot be taken as a 'checklist' that one can simply tick-off in order to become an ethical leader. Nevertheless it can be a useful benchmark for managers to assess their own ethical leadership efforts and suggests they should reflect more specifically on what is the most appropriate ethical leadership approach in their own public, hybrid, or private organizational context. Moreover, it indicates that ethics training programs need to appeal more directly to the specific beliefs and experiences of their

participants and provide concrete information on how managers can apply certain ethical leadership behaviors in their specific sector. After all, it is the managers who will need to incorporate the ethical leadership training within their daily routines and it seems unlikely that they will incorporate behaviors that they perceive to be unrealistic, unfitting, or irrelevant to their everyday work environment.

More generally, the present study suggests that it is important for managers to take account of the different views on and approaches to ethical leadership that may exist within their own organizations. Differences in views on ethical leadership should be addressed explicitly, as incongruence between ethical leadership expectations and practices are likely to lessen its effectiveness (cf. House et al., 2002; Martin et al., 2009; Resick et al., 2006; Van den Akker et al., 2009). Similarly, inconsistencies between the organization's formal ethics programs and managers' own perspectives on the best means to foster organizational ethics might lessen the effectiveness of such ethics programs. To ensure that both managers' ethical leadership efforts and formal ethics programs are optimally effective, one must identify inconsistencies between expectations and approaches, and consider whether such inconsistencies can be rectified to make the organization's ethical leadership efforts more coherent and mutually reinforcing.

Finally, the differences found in the views of public, hybrid, and private sector managers could have important implications when these different 'worlds' meet, for instance in public-private partnerships or other forms of cooperation such as outsourcing. When private parties carry out public tasks and deliver public goods, they should be aware that their public counterpart holds different expectations of what ethical leadership entails and that public stakeholders have other demands with regard to integrity. By highlighting managers' expectations and preferences for ethical leadership in public, hybrid, and private sector contexts, this study can contribute to a better mutual understanding of managers who operate across these different organizational contexts. Where the different public and private worlds meet, these worlds could and should learn from one another on the basis of this study.

3.5.5 Conclusion

This chapter set out to explore the views of managers operating in public, hybrid, and private sector organizations and to assess the extent to which these views fit with the prevailing academic model of ethical leadership. Qualitative interview data revealed many cross-sector similarities in views on ethical leadership, which indeed coincide with the dominant academic conceptualization of ethical leadership (cf. Brown et al., 2005; Treviño et al., 2003). However, there are also subtle differences in the implicit ethical leadership theories held by managers. Notably, the meaning

and endorsement of specific characteristics and behaviors associated with ethical leadership seems related to the public-private nature of the organization in which a manager operates. In light of previous research on general implicit leadership theories (Engle & Lord, 1997; Epitropaki & Martin, 2004, 2005; Kenney et al., 1994; Lord & Maher, 1991), these findings suggest further, more comprehensive research on implicit ethical leadership theories, their origins, and their effects on the ethical leadership process is warranted.

CHAPTER



THE FULL RANGE OF IMPLICIT ETHICAL LEADERSHIP THEORIES: A Q-METHOD STUDY¹⁶

4.1 Introduction

The results reported in Chapter 3 are consistent with the premise of this dissertation that a comprehensive understanding of how ethical leadership works requires a closer look at the variation in followers' expectations of the leader. To date, such empirical research on follower expectations of ethical leadership has been limited. However, Chapter 3 belongs to a small group of studies that reveal interesting crosscultural (e.g., Keating et al., 2007; Martin et al., 2009; Resick et al., 2006; Resick et al., 2011; Resick et al., 2009) and within-cultural differences in the *a priori* assumptions, beliefs, and expectations that followers have of ethical leadership (Van den Akker et al., 2009). Such differences in what are known as implicit ethical leadership theories (IELT) of followers may be an important explanation for why they differ in their perceptions of ethical leadership (Resick et al., 2006; Resick et al., 2009; see also Hannah and Jennings, 2013).

The research in Chapter 3 however, is limited in scope and comprehensiveness. The present chapter thus follows up on the results of Chapter 3 by conducting a more extensive and systematic exploration of the range of implicit ethical leadership theories that may occur. Its main purpose is to gain an in-depth understanding of the within-culture variation in IELT and show that underneath the seemingly universal appeal of the

¹⁶ Previous versions of this chapter were presented at the 2012 Transatlantic Dialogue on Transitions in Governance conference in Nijmegen, the Netherlands (Heres & Lasthuizen, 2012a) and the 2013 ISSSS Q-methodology conference, in Amsterdam, the Netherlands (Heres, 2013a).

ethical leadership construct lies a range of different conceptualizations, expectations, and interpretations. A second aim of the present chapter is to explore whether these IELT are likely to vary systematically across various work environments. The study uses a semi-qualitative Q-methodological approach to answer the following sub-questions of the dissertation research: Which expectations do working adults in the Netherlands have of the ethical leadership of their managers and which structural characteristics of the work environment may be relevant in shaping these expectations?

By detailing the different frames of reference that shape individual perceptions and evaluations of ethical leadership, the study presents a unique perspective on the concept and broadens our understanding of what ethical leadership means to leaders and followers themselves. Differences in implicit ethical leadership theories do not mean that existing academic theories and measures of ethical leadership are invalid. Rather, they suggest that followers may respond differently to ethical leadership, depending on their IELT. To the extent that the IELT are found to be contingent upon characteristics of the respondents' work environment, the study can also aid the development of propositions on when and why ethical leadership is likely to be most effective. Thereby, in the long run, it can improve our understanding of which specific approach to ethical leadership best fits the circumstances on hand. For managers, finally, the present study can serve as a starting point for more in-depth, systematic reflection on and discussion of their own ethical leadership practices. The results enable them to better reflect on how their own practices fit with both their employees' expectations of ethical leadership and the broader work environment in which they operate.

4.2 Theoretical Framework

4.2.1 Academic conceptualizations of ethical leadership

As discussed throughout the previous chapters, the leading academic definition of ethical leadership to date is that of Brown, Treviño, and Harrison: "the demonstration of normatively appropriate conduct through personal actions and interpersonal relationships, and the promotion of such conduct to followers through two-way communication, reinforcement, and decision-making" (2005: 120). While Brown et al.'s notion of ethical leadership is widely used in academic research, scholars have recently begun to develop alternative conceptualizations and measures (see Chapter 2 for a more extensive discussion). Most of these show considerable agreement with Brown et al.'s original ethical leadership model, but some have broadened the scope of characteristics and behaviors that comprise ethical leadership. For example,

Kalshoven and colleagues (2011) proposed an Ethical Leadership at Work (ELW) scale that distinguishes seven ethical leadership behaviors - people orientation, fairness, power sharing, concern for sustainability, ethical guidance, role clarification, and integrity. Other models of ethical leadership used in academic research are those of Huberts, Kaptein, and Lasthuizen (2007), De Hoogh and Den Hartog (2008), Khuntia and Suar (2004) and, most recently, Yukl and colleagues (2013). With the exception of Yukl et al.'s measure, all are multidimensional models that enable an even more detailed assessment of the specific ethical leadership characteristics and behaviors manifested by leaders. What is more, the multidimensional models allow scholars to assess the relative importance of different dimensions of ethical leadership in curbing integrity violations and fostering positive organizational conduct (e.g., Huberts et al., 2007; Kalshoven et al., 2011; Lasthuizen, 2008).

Both the narrower one-dimensional and the broader multidimensional models have proved themselves as sound and useful measures that propelled the study of ethical leadership over the last decade. However, each of these models is designed to assess the extent to which leaders are perceived to fit an *a priori* definition of ethical leadership and to facilitate deductive hypothesis testing. To this end, existing models of ethical leadership synthesize different notions of ethical leadership into a coherent, homogenous measure. Hence these models forego the variation of ways in which leaders and followers themselves conceptualize and interpret ethical leadership. Yet research on implicit leadership theories suggests that respondents' IELT can be a powerful source of bias in standard quantitative measurement of ethical leadership (Phillips, 1984; Phillips & Lord, 1981; Rush et al., 1977). Even more so, understanding leaders' and followers' own assumptions, beliefs, and expectations of ethical leadership has important substantive meaning, as it provides valuable insight into to how, when, and why the effectiveness of certain ethical leadership characteristics and behaviors differ across contexts (Offermann et al., 1994).

4.2.2 Implicit leadership theories and ethical leadership

Individuals' personal assumptions, ideas, and expectations about the characteristics and behaviors that 'leaders' and 'leadership' entail are generally referred to as implicit leadership theories or ILT (Den Hartog et al., 1999; Eden & Leviatan, 1975; Offermann et al., 1994; Schyns & Meindl, 2005; see Chapter 2). ILT, in other words, are individuals' cognitive schemas or implicit prototypes of what appropriate leadership behavior entails (Lord et al., 2001). Drawing on information processing and leader categorization theories (cf. Lord & Maher, 1990), research shows that people use these implicit, abstract prototypes of leaders and leadership as a framework to compare and evaluate the characteristics and behaviors of an individual under

observation. As a result, leaders who exhibit characteristics and behaviors consistent with their followers' own conceptualization and expectation of leaders and leadership are likely to have more influence on those followers' decision-making (House et al., 2002; Hunt et al., 1990; Lord & Maher, 1991; Nye, 2005; Nye & Forsyth, 1991). Chapter 2 argued that, in a similar vein, employees' implicit notions of what ethical leadership entails are likely to affect their assessment of a manager's ethical leadership and that manager's ability to foster loyalty, trust, and ethical decision-making and behavior among employees (Hannah & Jennings, 2013; Martin et al., 2009; Resick et al., 2006; Van den Akker et al., 2009).

Nevertheless, empirical research on individuals' own conceptualizations and expectations of ethical leaders and leadership is scant. Only a handful of empirical studies to specifically identify practitioners' own implicit theories of ethical leadership have been conducted (Martin et al., 2009; Resick et al., 2006; Resick et al., 2009; see also Chapter 3). Moreover, the focus of these works is primarily on cross-cultural comparisons of IELT (e.g., Keating et al., 2007; Martin et al., 2009; Resick et al., 2006; Resick et al., 2011; Resick et al., 2009), thus neglecting within-cultural differences in IELT that may be related to variation, for instance in the structural characteristics of followers' work environment. While research by Van den Akker et al. (2009) and the results reported in Chapter 3 provide some relevant first insights in within-culture differences in IELT, these latter studies are limited in terms of the range ethical leader characteristics and behaviors they examined, their respective respondent groups, and/or their exploration of how respondents' IELT relate to characteristics of their the structural work environment.

The present study builds on and extends the aforementioned works on implicit ethical leadership theories by presenting a more systematic, in-depth overview of the different ideal views on ethical leadership that occur among managers and employees across a wide range of organizations and sectors, and examining the extent to which differences in IELT may be related to the work environment. As such, ethical leadership is defined here as the character, decision-making, and behavior that a leader demonstrates to motivate others to make decisions and behave in accordance with relevant moral values and norms (see Chapter 2)¹⁷. Within the framework of this definition, different implicit theories of ethical leadership, or different "profiles" of the ideal ethical leader, may emerge as individuals consider certain leader characteristics to be more or less important for ethical leadership. They may differ for instance, in their preferred style of communication about ethics-related topics or how they believe

a leader should deal with integrity violations; how often should the ethical leader talk about ethics, and how explicitly should he or she address the subject? What does 'discipline' entail, and how strict should the ethical leader really be? How important is it for the ethical leader to be charismatic? In addition, to the extent that variation in implicit ethical leadership theories is found, such variation may or may not be associated with structural characteristics of the individual's work environment.

4.3 Methodology

Given the limited amount of research available on how leaders and followers themselves conceptualize ethical leadership, a qualitative approach seems the most appropriate means to uncover similarities and differences in individuals' implicit ethical leadership theories. I employed Q-methodology because it is an inductive and operant, yet also highly systematic, means to mapping the differences and similarities in people's subjective views on a certain topic (Brown, Durning, & Selden, 2007; De Graaf & Van Exel, 2008). Its inductive and operant nature fosters nuanced and rich results and enables a more natural emergence of views on ethical leadership that may not fit neatly within existing theoretical frameworks or are perhaps more marginalized, and therefore may not have been identified otherwise (cf. Kenney et al., 1994; see also Van Exel & De Graaf, 2005). The use of exploratory factor analyses, on the other hand, enables the development of an empirically founded typology of implicit ethical leadership theories, while maintaining many of their idiosyncratic features and much of their variety. Moreover, unlike exploratory factor analyses using survey data. Q-methodology does not provide patterns of variables and clusters of individual testitems but instead uncovers patterns of persons and clusters of viewpoints (De Graaf, 2011). In contrast to previous work on implicit ethical leadership theories, the present study can thus consider aspects of ethical leadership in mutual coherence, i.e. within the context of the other aspects and their relative importance to the respondents (Brouwer, 1999), An in-depth discussion of the procedures, requirements, strengths and limitations of Q-methodology is beyond the scope of this chapter. De Graaf and Van Exel (2008; Van Exel & De Graaf, 2005), Watts and Stenner (2005), and Dziopa and Ahern (2011) however, provide excellent accessible information on the basics of Q-methodology. To aid readers who are less familiar with the method, a brief excerpt of Van Exel and de Graaf's discussion of Q-methodology is included in Appendix I.

¹⁷ In this study, I do not provide a further definition of what is 'ethical', i.e. which decisions and behaviors are in accordance with relevant moral values and norms. See §2.1.3 in this book for a discussion on this matter.

Q-set. The first step in the Q-study was to construct a concourse, i.e. collect statements containing all relevant aspects in the opinions and views that individuals may have regarding ethical leadership (De Graaf & Van Exel, 2008). The concourse for this study includes the opinions and views of lay people, professionals, and academics as expressed verbally in face-to-face interviews, academic literature, or after participation in a paper-and-pencil Q-sorting pilot. I developed the concourse and its subsequent Q-set in three steps. First, I reviewed the transcripts of the qualitative interviews reported in Chapter 3 for statements about the characteristics and behaviors that an ethical leader should exhibit. From this concourse, I chose a representative selection of the different aspects that might be relevant to an individual's implicit theories on ethical leadership (the 'Q-set'). As is common practice in Q-methodology (Dziopa & Ahern, 2011), I used an unstructured sampling procedure for the selection of statements to include in the Q-set. However, to ensure representativeness of the Q-set I made sure to include a balanced set of statements that loosely fit the two main categories of ethical leadership characteristics and behaviors, the moral person and the moral manager. The second step in the development of the Q-set concerned a review of the academic literature on ethical leadership (up to 2010) for statements on the characteristics and behaviors that an ethical leader should exhibit. Statements from this review were compared against the preliminary Q-set drawn from the interview data. To enable cumulative knowledge development, those statements that had not vet emerged from the interviews were added to the Q-set.

As the resulting Q-set was based solely on managerial and academic views on ethical leadership, I finally conducted pilot studies to ascertain that the characteristics and behaviors described in the Q-set were comprehensive and understandable enough to non-managerial employees (i.e., followers) as well: together with three Master's students, I formed a research team and pilot-tested the statements on a group of 71 Master's students¹⁸ and 17 employees and managers in the field to further complete and refine the list of statements¹⁹. Some statements were rephrased, others combined or eliminated according to the suggestions of respondents in the pilot. The final Q-set includes 44 statements (see Appendix II). Unlike previous studies of IELT (Resick et al., 2006; Van den Akker et al., 2009), the statements in the Q-set describe fairly specific

18 I am greatly indebted to Thijs Kuiperij, Frank Wiebes, and Annemarie Mastenbroek who aided the data collection of both the pilot studies and the final Q-interviews. In addition to testing the Q-set, we used the pilot interviews as part of their Q-method training and as a means to further clarify the protocol and instructions for the final Q-interviews.

characteristics and behaviors that people have previously associated with ethical leadership. This broad and detailed nature of the statements makes the Q-set more sensitive to potential variations in implicit ethical leadership theories²⁰ (Den Hartog et al., 1999: 230-231). Examples of statements include "An ethical leader stands up against injustice and shows moral courage, even when that is detrimental to the organization" and "An ethical leader is approachable and listens well to other people"²¹.

It is important to note that while the selection and meaning of specific statements may seem ambiguous at first, such ambiguity is in fact inherent in any Q-set and the Q-set need only be broad and representative enough to allow respondents' different views to emerge (Donner, 2001; Van Exel & De Graaf, 2005). In Q-studies, it is the Q-sorting exercise that is most important (Brown, 1980); as long as the overall Q-set is representative of the full concourse on ethical leadership, the precise nature of the Q-set and Q-sampling procedure is of little consequence to the reliability of the results and the ultimate conclusions drawn from a Q-study (Thomas & Baas, 1992; Watts & Stenner, 2005). First, the respondents themselves generally resolve any ambiguity in the statements as they give their own interpretations and rank them according to their preferences (cf. De Graaf, 2001). Second, the qualitative interviews that follow-up the Q-sorting exercise allow respondents to elaborate on their understanding of the statements and add any aspects relevant to the topic of interest. Both the pilot studies and the Q-interviews confirmed the Q-set did indeed adequately represent respondents' views on ethical leadership.

P-set. Together with the research team I next selected the respondents (the 'P-set'). Q-methodology is an intensive, small-sample method that does not require large groups of participants to establish the existence of a viewpoint (Brown, 1980; Dziopa & Ahern, 2011; Stainton Rogers, 1995). However, we did employ a theoretical sampling method since a sufficiently broad and comprehensive P-set is essential for all relevant views to emerge and thus to ensure the reliability of the factor analysis

¹⁹ In addition to the research team, I also owe special thanks to dr. Gjalt de Graaf, dr. Karin Lasthuizen and other members of the VU University research group Quality of Governance for their help in the development of the Q-set and in arranging the interviews.

²⁰ Arguably, some of the characteristics and behaviors included in the Q-set represent aspects that people might associate with leadership in general, rather than ethical leadership per se. However, as I noted in Chapter 2, limiting the characteristics and behaviors to those that academics a priori define as unique to ethical leadership may result in an incomplete understanding of what ethical leadership means to the respondents themselves, and hence to understanding which characteristics and behaviors are needed for them to recognize and acknowledge ethical leaders as such. Consequently used the data from the interviews and pilot studies, rather than the academic literature, as the primary sources for the development of the Q-set.

²¹ Some of the statements included in the Q-set are 'double-barreled'. In contrast to standard survey methods, scholars typically do not consider such ambiguity in the statements of a Q-set to be particularly problematic since the meaning of statements is assumed to be inherently ambiguous and resolved during the Q-sorting exercise.

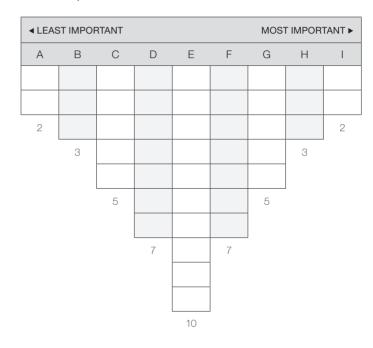
(Brown, 1980). In selecting the P-set, we took great care to include respondents from many different industries, holding very diverse positions and jobs. We selected a total of 59 respondents, of whom 21 were female (36%). Respondents had an average age of 39.5 (ranging between 22 and 62). They worked in a very varied range of public (23) and private (36) sector organizations in the Netherlands, including education, safety and security, IT, consultancy and advising, retail, health care, local and state government, finance, and charity work. Organization sizes ranged from small (< 100 employees) to very large (> 25.000 employees), and 27 of the respondents (45.8%) held a formal leadership position within their organization.

Q-sorting. In face-to-face interviews, we asked respondents to read a deck of 44 cards each containing one of the Q-set statements²². Respondents then ranked the statements along a fixed, quasi-normal distribution (see Figure 4.1) according to how important they considered each statement for ethical leadershipwithin organizations. Respondents were subsequently asked to make three piles of the statements - those that they found important, those that were not, or not as important, and those that they were unsure about or about which they did not immediately have a strong opinion²³. From the 'most important' pile, respondents were asked to select the 10 statements they found most important. From these 10, they selected the 2 most important statements and placed them in category I. Then they selected the 3 next important, followed by the 5 after that, and placed them in categories H and G, respectively. A similar procedure was used to select the 10 least important statements. Respondents then placed the remaining statements as they wished.

The resulting distribution of the 44 ranked statements is the respondent's Q-sort. We asked respondents to review their completed Q-sort, to indicate the extent to which it adequately reflected their view on ethical leadership, and to make any final changes if they wanted. Each Q-sorting exercise was followed by a semi-structured

interview. These follow-up interviews ranged from 30 to 90 minutes and enabled the respondents to elaborate on their Q-sort and their reasons for ranking the statements as they had. With permission of the respondents, the interviews were recorded and transcribed for use in further analysis. We also used a brief survey to collect additional background information.

Figure 4.1 Fixed quasi-normal distribution of the Q-sort



Analysis. Using PQMethod software I performed a factor analysis on the total of 59 Q-sorts, i.e. the complete set of respondents' ranked statements. As is typical in Q-studies, I factor analyzed the respondents rather than individual statements to explore (1) clusters of respondents with common views on ethical leadership, and (2) what the views of each of those clusters entail (cf. Brown, 1980; Brown et al., 2007; see Appendix I for more information about Q-analysis and results). In Q-methodology scholars typically consider seven to be the maximum number of factors that emerge on any given topic (Van Exel & De Graaf, 2005). Hence, I ran centroid factor analyses with Varimax rotation to extract all seven-factor solutions (one-factor through seven-factor) and compared their relative fit on both their statistical and theoretical merits.

²² The full Q-interview instructions are included in Appendix III.

²³ Q-methodology generally assumes that respondents feel most strongly or are most certain about those statements at the extremes ends of the distribution (Brown, 1980). Those statements are therefore ranked first, while statements that the respondents are unsure about are left to the end so they can be reviewed in light of the other statements and/ or included in the more or less 'neutral' middle categories of the quasi-normal distribution. As an example, an interviewee might indicate that having charisma and vision is not necessarily unimportant but also not among the most important aspects of ethical leadership. In such cases, an interviewee would initially place the respective statement in the 'unsure' pile and later – after having ranked the statements at the extreme ends of the distribution - review them again to see what its relative importance is vis-à-vis the most and least important statements. The assumption that the respondent feels most strongly or is most certain about those statements at the extremes ends of the distribution is subsequently verified in the follow-up interview in which the respondent elaborates on the Q-sort.

I first reviewed the correlations among the factors (with lower correlations indicating more distinctiveness between the factors), the total percentage of explained variance (with higher percentages indicating better fit with the data), and the number of respondents that loaded significantly on one of the five factors (again with higher percentages indicating better fit with the data). While no clear cut-off criteria can be formulated to select the best-fitting factor solution, the three-factor and five-factor solutions both seemed to fit the data well. The six- and seven-factor solutions did not lead to an appreciable improvement in the explained variance or distinctiveness (correlations) of the factors, while the two-factor solution resulted in a relatively low proportion of explained variance (.28). I therefore conducted a more qualitative, indepth analysis of the substantive outcomes of the three-, four-, and five-factor by exploring the contents and meaningfulness of the respective factors and comparing them with the additional qualitative interview data.

The analysis indicated that a five-factor solution held the most theoretical promise: compared to the three- and four-factor solutions, the five factors showed lower correlations, added theoretically relevant insights, and better represented the variety of (popular and marginalized) views on ethical leadership that seemed to emerge from the interview data. The five-factor solution explains 42% of the variance. Each of the five extracted factors (A through E) represents a group of respondents who ranked the Q-statements in a similar way and that thus hold a similar view on ethical leadership (i.e., that share a similar implicit ethical leadership theory). The correlations between each of the factors, which range between .06 and .48 (see Table 4.1), show that while there is overlap between specific factor sets in their ranking of statements, the five factors overall represent rather different views on what ethical leadership should entail²⁴.

Table 4.1 Correlations between the five Q-factors

A – B .37 C .48 .25	D	С	В	А	Factor
	=				Α
C .48 .25				.37	В
			.25	.48	С
D .35 .12 .26		.26	.12	.35	D
E .21 .08 .06 .20	.20	.06	.08	.21	Е

²⁴ To be clear, the Q-factors as they are presented in this chapter are not intended as new measures of ethical leadership. Matters of construct (convergent and discriminant) validity are thus not relevant at this point. The Q-factors however, will be used as input for the further development of a subsequent survey on the endorsement of implicit ethical leadership theories. The reliability and validity of this survey and its measures are discussed in Chapter 5.

Finally, I computed an idealized Q-sort for each factor, which shows how each of the statements would have been ranked by a respondent whose view on ethical leadership corresponds 100% with the view represented by the respective factor (see Appendix II). These idealized Q-sorts provide a more substantive understanding of the IELT of the respondents within each cluster and helps determine which statements are characteristic and distinguishing for a particular IELT. In other words, the idealized Q-sort scores enable the development of a typology of the five ideal-typical implicit ethical leadership theories that exist among working adults in the Netherlands. While an individual's view may be a combination of two or more of the IELT, most are likely to hold a view that is significantly more similar to one of these five IELT than it is to the other four. In total, 47 out of 59 respondents indeed loaded significantly on one of the factors (see Appendix IV), indicating significant agreement between these respondents' own viewpoints on ethical leadership (their individual Q-sort) and one of the five factors (the idealized Q-sorts or IELT)²⁵. Within this study, most respondents load on factors A (17%), B (20%) and C (22%). At face value, factors D (10%) and E (10%) appear to represent more marginalized views on ethical leadership. The small size of the P-set, however, prohibits any conclusions about the actual distribution or popularity of the respective implicit ethical leadership theories among working adults.

The following section discusses the results by first examining those statements for which there is broad consensus among the five factors or IELT. It then reviews each of the implicit ethical leadership theories in more detail. To evaluate the importance of ethical leadership characteristics and behaviors in their relative context, it considers not only the distinctive but also the characterizing features of each IELT and describes those statements placed at the extreme ends of the idealized Q-sort for the corresponding factor of each IELT (ranked as either +2 or higher or -2 or lower). These latter are the characterizing statements, i.e. those that respondents in that cluster found most or least important for ethical leadership and thus form the 'heart' of the IELT²⁶.

²⁵ The remaining 12 Q-sorts either did not load significantly on any one factor or loaded significantly on multiple factors (i.e., were confounding), yet also did not themselves represent a new, unique cluster of views on ethical leadership. A sixth additional factor thus would not have lead to a greater number of significant loadings. Instead, the number of significant loadings typically decreases as more factors are extracted and the factors become more specifically representative of a certain viewpoint. On the other hand, selecting a greater number of factors ensures greater distinctiveness between the factors (lower correlations), increases the amount of explained variance, and often offers a more theoretically meaningful interpretation of the data. Hence, in selecting the final factor solution, I made an informed trade-off between the different criteria and selected the factor solution that best fit the data and purpose of the study on hand.

²⁶ Following Van Exel and De Graaf (2005: 19), a statement's factor score was calculated as the normalized weighted average statement score (Z-score) of respondents that define that factor. The weight (w) was based on the factor, and making statements' factor scores comparable across factors. >>

These statements may be typical or characterizing of an IELT, but need not be unique to one IELT. Indeed, there is some overlap between sets of factors in the statements of respondents with that IELT value. However, the precise meaning and relative importance of the statements in light of others may differ.

To further explore the distinction between the five IELT, the results will also discuss the statements whose scores on the idealized Q-sort are statistically significantly (at p <.05) different from their scores on other factors. These statements are the distinguishing statements, i.e. the ones whose scores set a particular IELT apart from other IELT, and indicated in brackets in the overview table of each factor. In reviewing the statements, special attention was paid to those that cross-load as distinctive items on two or more factors, either as opposites (e.g. a statement loading distinctively high on one factor and distinctively low on another) or as overlapping statements (e.g., loading high or neutral on both factors). Where cross-loadings of statements indicate relevant overlap or contrasts between factors, the factors are compared in the text. Consistent with the correlations reported above, the greatest overlap is found between Factor A (Safe Haven Creator) and Factor C (Moral Motivator) and between Factors B (Practicing Preacher) and D (Social Builder). In both cases, however, the analyses also indicate a number of theoretically important differences that justify consideration of these factors as separate IELT. Both the commonalities and differences are discussed in the results and analysis section, and highlighted in Table 4.7.

In the following description of the five IELT, the results from the factor analyses are supplemented with quotes from the interviews (indicated by italics) to further aid the interpretation of each of the views on ethical leadership. Finally, the results section discusses which respondents load significantly on which factor (i.e., IELT), as this information can provide insights on how and to what extent characteristics of the respondents' work environment may have shaped their implicit theories on ethical leadership.

4.4 Results and Analysis

4.4.1 Consensus statements

In Q-studies, the term "consensus statements" refers to those statements that do not make a statistically significant distinction between any of the identified factors (Van Exel & De Graaf, 2005). The analysis revealed no such consensus statements. Nevertheless, a closer look at the idealized statement scores for each factor reveals some interesting convergent patterns that, at least, suggest majority agreement on a select number of statements (see Appendix II). In other words, while all statements do make a statistically significant distinction between at least two of the IELT, some statements are ranked similarly in most of the factors.

Regardless of their IELT, respondents for example, more or less agree that it is important for ethical leaders to create a safe environment for employees (statement #32), although this aspect plays a particularly central role in the first view on ethical leadership, the 'Safe Haven Creator' and the 'Moral Motivator.' Likewise, while the relative importance differs among factors, most respondents expect an ethical leader to make sound ethical decisions by taking into account different perspectives on and consequences for both the long and short term (#17). At the same time, ethical leaders should not be too persistent in holding on to their own principles and defending them at all costs (#9). Rather, interviewees suggested, some flexibility in principles is needed to allow for open discussions and learning, and to ensure that the principles endorsed by the ethical leader in fact are consistent with those broadly shared in society. Ethical leaders are also generally expected to be very careful in dealing with reports of unethical behavior (#30).

In contrast, respondents seem to care little for such aspects as modesty (#14), altruism (#42), and moral intuition (#4), seldom indicating these as important aspects of ethical leadership. A few respondents even suggested that modesty and/or altruism could be detrimental to ethical leadership. There also seems to be little support for relating financial or other rewards to ethical performance (#29; note, however, the differences in scores between the Moral Motivator and Boundaries Setter). In other statements, such as those discussing mistakes or violations of ethical norms with employees (#35) or complementing employees on how they have dealt with ethical dilemmas (#26), most respondents did not appear to have particularly strong opinions.

4.4.2 Factor A: The Safe Haven Creator

Turning now to the discussion of each ideal-type IELT individually, we see that the first IELT envisions the ethical leader as a Safe Haven Creator: someone who above all creates a safe environment for employees, leaves room to make and learn from

<< (or smaller than -1) were taken as characterizing statements for that factor. In the tables, I will report all distinguishing statements and the characterizing statements with scores +2 or higher and -2 or lower. In the discussion of the results however, I do not review each of them separately, but focus on those statements that appear most salient and/or representative of the overall IELT described in that factor.</p>

mistakes, and helps employees to understand the morality in decisions - but without talking about ethics too much (see Table 4.2 for the most important statements for this factor and Appendix II for a full comparison with other factors).

Most distinctive of Safe Haven Creators is the focus on cultivating an environment in which things can safely be reported and in which employees are not afraid to relay bad news (statement #32) or make mistakes. Among other things, and like the Practicing Preacher, respondents expect Safe Haven Creators to set the right example: role modeling the right behavior creates "trust" and "credibility" among followers (#22). They also expect Safe Haven Creators to be open and honest about their own choices and actions and show willingness to account for them (#20). That does not mean however, that Safe Haven Creators must always act very carefully and consciously or that they are expected to be consistent in doing what they say and saying what they do (#3, #19), because "in practice, it just doesn't work that way." Instead, respondents emphasized that everyone makes mistakes, even the leader (#10), and that the ethical leader must recognize that: "Making mistakes is human" and "we all do things wrong, we all do." When leaders admit to their own mistakes and discuss these mistakes with their employees, "that creates respect" and "makes the threshold lower" for employees to come forward with problems themselves.

For proponents of the Safe Haven Creator in particular, it is important that the leader discusses how and why decisions are made with employees so that they understand the moral choices involved and can learn from these choices (#21). However, the leader must also be careful to maintain a balance during communication, believing that "once is fine" but never talking too much about ethics and integrity: ultimately ethics relies on behavior (#36). Indeed, respondents with this implicit ethical leadership theory stressed that ethical behavior should be "self-evident" and that the leader should assume that most people know how to behave, meaning that there is no need for too much emphasis on ethics and integrity. In fact, talking too much about it is thought to "only frustrate [people]". An ethical leader should just be approachable and listen well to others (#6); an ethical leader should be a person that the follower can to turn to when something has gone wrong or when they are dealing with difficult issues.

 Table 4.2
 Key statements for Factor A (Safe Haven Creator)
 Page 101-102 >>

				FACTOR	₹	
Number	STATEMENT	А	В	С	D	Е
3.	An ethical leader always acts very carefully and consciously	(-3)	-1	-1	0	(+2)
6.	An ethical leader is ap-proachable and listens well to other people	+2	(-2)	+2	+4	+3
7.	An ethical leaders puts the interests of society above those of the organization or him or herself	-2	-2	-3	(+1)	(-4)
10.	An ethical leader shows vulnerability by being open to criticism and showing others that (s)he also sometimes makes mistakes	(+2)	-1	(+4)	(0)	-2
11.	An ethical leader distributes work fairly	(-2)	(-4)	(-4)	(+1)	(0)
15.	An ethical leader is charismatic and inspires others with his or her vision	(-4)	-2	+3	+2	(+1)
17.	An ethical leader always looks at situations from different perspectives and in making decisions, takes account of the consequences in both the long and the short term	+2	(0)	+2	(+3)	+2
18.	In making a decision, an ethical leader firsts asks stakeholders for their opinion and truly takes those opinions into account	(0)	-2	(-1)	(+2)	-3
19.	An ethical leader does what (s)he says and says what (s)he does	-1	+2	+3	0	+3
20.	An ethical leader is open and honest about his or her choices and actions and is always willing to show accountability for them	+3	+4	(+1)	(+3)	(-3)
21.	An ethical leader discusses with employees how and why a decision is made so that they understand the moral choices and can learn from them	(+3)	0	0	+1	(-1)
22.	An ethical leader makes clear what is and what is not allowed through the behavior that (s)he role models	+2	(+4)	+2	(-1)	(0)
23.	An ethical leader makes clear what is and what is not allowed through punishments and rewards	-2	-1	-3	-3	(+1)
25.	An ethical leader stimulates employees to address unethical behavior among one another	(+2)	(+1)	0	-2	-1
28.	An ethical leader does not tolerate unethical behavior; (s)he immediately imposes sanctions	-3	+1	-3	0	+2
29.	When awarding financial or other rewards, an ethical leader takes into account the moral behavior of employees	-2	-1	(-4)	-2	(0)

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Table 4.2 Key statements for Factor A (continued)

			Factor			
Number	STATEMENT	Α	В	С	D	Е
30.	An ethical leader carefully deals with reports of unethical behavior and always looks at different sides of the story	(+3)	+1	+1	+2	+1
31.	Even when someone has behaved unethically, an ethical leader remains respectful to that person	(+1)	-1	(+2)	-1	-2
32.	An ethical leader creates an environment for employees in which they can safely discuss and report things and they are not afraid to give bad news	(+4)	+2	+3	+1	+2
36.	An ethical leader should not talk too much about ethics and integrity; in the end it is just about the behavior	(+4)	0	0	(-3)	+1
42.	An ethical leader is altruistic in dealing with employees and is always there for them	-2	(-4)	0	-1	-1
43.	An ethical leader behaves ethically both at work and at home	(-3)	(+1)	(0)	(-4)	(-2)

Note: Statements that are statistically distinguishing for a factor at p <.05 are presented in brackets.

4.4.3 Factor B: The Practicing Preacher

Persons holding the IELT represented by Factor B (Table 4.3) prefer their ethical leaders to be Practicing Preachers and place more emphasis on role modeling ethical behavior than any of the other views - including the Safe Haven Creator. In doing so, these respondents focus less on learning from mistakes and more on role modeling very high ethical standards for behavior. The Practicing Preacher perspective further distinguishes itself by maintaining that ethical leaders should communicate regularly about ethics in order to stimulate autonomous ethical decision-making among followers. Hence, in contrast to Safe Haven Creators, Practicing Preachers should take a much more explicit and proactive approach to fostering ethics among followers In this second IELT, setting the right example is crucial because doing so is considered "the best way to convince people of what is right and what is less right." Practicing Preachers should be ethical, reliable people who act on the basis of principles (#1, see also #22); similar to Safe Haven Creators but in contrast to the Boundaries Setter, they are expected to be open and honest about their own decisions and actions and show willingness to account for them when necessary (#20). However, the moral standards for the Practicing Preacher seem to be higher than those for the Safe Haven Creator or in other IELT: respondents expect the Practicing Preacher to behave ethically both at home and at work (#43) and to stand up against injustice and show moral courage even when doing so is detrimental to the organization (#44). In addition, but unlike in the Moral Motivator perspective, Practicing Preachers should adhere both to the law and to broader societal norms and values (#16).

Another distinguishing feature is that role modeling does not suffice for the Practicing Preacher: unlike in the Safe Haven Creator perspective, respondents with this IELT find explicit and frequent communication about ethics just as critical to ethical leadership: "Otherwise, it remains implicit [...] It is like with raising children, you continuouslyneed to adjust [their behavior]." Because they consider both ethics itself and the behavior modeled by the leader to be "multi-interpretable," respondents expect an ethical leader to regularly communicate about the norms and values of the organization and to explain what he or she expects from employees in that respect (#33). As one respondent explained, "by continuously talking about [moral norms and values] and showing them and explaining why it is so important, people really come to feel that strongly. So I think that talking about it and communicating is extremely important."

Practicing Preachers should especially stress the principles and values that should guide followers' behavior, and not the rules and procedures (#38): according to the respondents, this is the way for ethical leaders to stimulate followers to think for themselves about what is and is not appropriate, and allow them to make moral decisions autonomously (#37). The Practicing Preacher explains "why the ethical norms are the way they are" and "what their background is, so what the rules and procedures aim to achieve." Practicing Preachers should also hold open conversations with the team about what they consider acceptable behavior and what kinds of dilemmas can occur in their work (#34). After all, as one respondent argued, "when you have more participation and discussion about the rules [...] then you are also more inclined to act accordingly." Moreover, having open conversations about what is "good" also shows that leaders "aren't all of a sudden in possession of the truth," that others do not always share the leader's principles, and that following the leader's own principles is not necessarily always the 'right' thing to do.

Remarkable in this implicit ethical leadership theory is that aspects such as caring (#5), altruism (#42), being approachable and listening to employees (#6), fair distribution of work (#11), and attention to employees' personal development (#40) seem much less important to ethical leadership than in the other implicit ethical leadership theories that emerged. Although the interview data indicate that respondents in fact do consider these aspects important for leadership in a general sense, they are deemed insufficient in and of themselves to constitute *ethical* leadership. Respondents endorsing the Practicing Preacher IELT made a clear distinction between "normal" leadership and ethical leadership, the latter occurring only when the leadership process involves a clear and explicit focus on ethical communication and role modeling high ethical standards.

 Table 4.3
 Key statements for Factor B (Practicing Preacher)
 Page 104-105>>

N I	0	Factor							
Number	STATEMENT	А	В	С	D	Е			
1.	An ethical leader is an ethical, reliable person that acts on the basis of principles	0	+3	+1	+4	+1			
5.	An ethical leader is caring and shows visible interest in the welfare of others	0	(-3)	+1	+2	-1			
6.	An ethical leader is approachable and listens well to other people	+2	(-2)	+2	+4	+3			
7.	An ethical leaders puts the interests of society above those of the organization or him or herself	-2	-2	-3	(+1)	(-4)			
8.	An ethical leader knows who (s)he is, remains authentic and has a lot of self reflection	-1	(+1)	(+4)	0	0			
9.	An ethical leader acts according to his or her own principles and is prepared to defend those principles even when (s)he is under pressure	0	-2	-1	-3	0			
11.	An ethical leader distributes work fairly	(-2)	(-4)	(-4)	(+1)	(0)			
13.	An ethical leader is loyal to its employees and stands up for them when necessary	+1	(0)	+1	+3	+3			
14.	An ethical leader has a modest attitude	-4	-3	-1	-4	-4			
15.	An ethical leader is charismatic and inspires others with his or her vision	(-4)	-2	+3	+2	(+1)			
16.	An ethical leader always acts in accordance with the law and the norms and values that are broadly shared within society	0	(+1)	(-2)	0	0			
17.	An ethical leader always looks at situations from different perspectives and in making decisions, takes account of the consequences on both the long and the short term	+2	(0)	+2	(+3)	+2			
18.	In making a decision, an ethical leader firsts asks stakeholders for their opinion and truly takes those opinions into account	(0)	-2	(-1)	(+2)	-3			
19.	An ethical leader does what (s)he says and says what (s)he does	-1	+2	+3	0	+3			
20.	An ethical leader is open and honest about his or her choices and actions and is always willing to show accountability for them	+3	+4	(+1)	+3	(-3)			
22.	An ethical leader makes clear what is and what is not allowed through the behavior that (s)he role models	+2	(+4)	+2	(-1)	(0)			
25.	An ethical leader stimulates employees to address unethical behavior among one another	(+2)	(+1)	0	-2	-1			

Number	STATEMENT	Factor				
INUMBER	STATEMENT	А	В	С	D	Е
27.	When someone breaks the rules, an ethical leader talks to that person to make clear that such behavior is not acceptable	+1	+2	(-1)	(-2)	+2
32.	An ethical leader creates an environment for employees in which they can safely discuss and report things and they are not afraid to give bad news	(+4)	+2	(+3)	+1	+2
33.	An ethical leader frequently communicates about the norms and values of the organization and what (s)he expects from employees in that respect	-1	(+3)	-2	0	0
34.	An ethical leader holds open conversations with the team about what they consider acceptable behavior and discusses the ethical dilemmas that can occur in their work	0	(+1)	0	0	(-2)
37.	An ethical leader stimulates followers to think for themselves about what is and what is not appropriate and to independently make moral decisions	+1	+3	+2	-2	-1
38.	An ethical leader mostly emphasizes principles and values that should guide behavior, not the rules and procedures	-1	(+2)	0	-2	-3
40.	An ethical leader has much attention for individual employees and helps them with their personal development	0	(-3)	+1	-1	-1
42.	An ethical leader is altruistic in dealing with employees and is always there for them	-2	(-4)	0	-1	-1
43.	An ethical leader behaves ethically both at work and at home	(-3)	(+1)	(0)	(-4)	(-2)
44.	An ethical leader stands up against injustice and shows moral courage, even when that is detrimental to the organization	0	+2	0	+2	(-2)

Note: Statements that are statistically distinguishing for a factor at p <.05 are presented in brackets.

4.4.4 Factor C: The Moral Motivator

The third implicit ethical leadership theory focuses on the personality of ethical leaders themselves and sees them as Moral Motivators (see Table 4.4): it is leaders' personal integrity, their authenticity, their charisma, and their ability to inspire others with their moral character that matters most. Unlike the Safe Haven Creator and Practicing Preacher views discussed above, respondents that hold this IELT consider an approach in which the leader proactively tries to stimulate ethical behavior in followers both unnecessary and undesirable. In the Moral Motivator view ethical leadership

subsequently revolves more around being a moral person than being a moral manager.

For respondents adhering to this IELT, "it is more how you function as a person" or "more something that you are, in terms of character. How you are in life." Contrary to most other IELT, the Moral Motivator perspective describes ethical leaders as charismatic individuals that know how to motivate others with their vision (#15): "It's someone that inspires and who you want to learn from and you think 'gee, if I could do that too...." This aspect of the Moral Motivator sets it apart especially from the Safe Haven Creator perspective, where charisma is considered one of the two least important aspects in ethical leadership. Yet much like Safe Haven Creators, the character and integrity of Moral Motivators shows in the fact that these leaders always remain respectful, even when someone has behaved unethically (#31), do what they say and say what they do (#19) and role-model ethical behavior (#22).

While the statement cross-loads somewhat lower on the Practicing Preacher factor as well, the importance of knowing who you are, remaining authentic, and engaging in self-reflection (#8) is particularly distinctive of Moral Motivators. When such authenticity and self-reflection are lacking, respondents feel it will hamper the leader's credibility and ability to inspire others to behave ethically: "[a]s a leader, you can be confronted with a lot of things. And then, if you don't know what you stand for, then you can't be a leader anymore. You will go down." This willingness to reflect on oneself also means that even more so than Safe Haven Creators, Moral Motivators must show vulnerability, be open to criticism from others, and admit that they too make mistakes sometimes (#10): "That is of course all connected. If you know who you are, you can also be vulnerable, communicate what you feel. That you aren't always happy, that you have fears too and that you don't always make the right decisions either, because you also have feelings or react instead of think first." Such vulnerability, respondents suggested, also makes the ethical more approachable to others (#6).

Different from the other IELT and the Practicing Preacher and Boundaries Setter in particular, respondents emphasized, "the ethics of every person should remain with that person himself. It needs to come from within yourself." In this IELT, procedural actions like communicating about ethics and integrity (see, for example, statements #24, #33, #39), setting realistic and motivating goals, fair distribution of work, and especially punishing and rewarding certain behaviors (#29, #23, #28) are therefore considerably less important to ethical leadership. In fact, respondents in this cluster showed a particularly strong resistance to too much emphasis on strict adherence to societal and especially legal norms. Instead, like the Safe Haven Creators, they expect ethical leaders to use "a positive approach" to inspire followers to think for themselves about what is and what is not appropriate behavior and to make the right moral decisions autonomously (#32).

 Table 4.4
 Key statements for Factor C (Moral Motivator)

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Number	Statement -	Factor								
INUIVIDEN	STATEMENT	Α	В	С	D	Е				
6.	An ethical leader is approachable and listens well to other people	+2	(-2)	+2	+4	+3				
7.	An ethical leaders puts the interests of society above those of the organization or him or herself	-2	-2	-3	(+1)	(-4)				
8.	An ethical leader knows who (s)he is, remains authentic and has a lot of self reflection	-1	(+1)	(+4)	0	0				
10.	An ethical leader shows vulnerability by being open to criticism and showing others that (s)he also sometimes makes mistakes	(+2)	-1	(+4)	(0)	-2				
11.	An ethical leader distributes work fairly	(-2)	(-4)	(-4)	(+1)	(O)				
12.	An ethical leader makes just decisions and makes sure that everyone is treated fairly	+1	0	(-1)	+1	(+4)				
15.	An ethical leader is charismatic and inspires others with his or her vision	(-4)	-2	+3	+2	(+1)				
16.	An ethical leader always acts in accordance with the law and the norms and values that are broadly shared within society	0	(+1)	(-2)	0	0				
17.	An ethical leader always looks at situations from different perspectives and in making decisions, takes account of the consequences in both the long and the short term	+2	(0)	+2	(+3)	+2				
18.	In making a decision, an ethical leader firsts asks stakeholders for their opinion and truly takes those opinions into account	(0)	-2	(-1)	(+2)	-3				
19.	An ethical leader does what (s)he says and says what (s)he does	-1	+2	+3	0	+3				
20.	An ethical leader is open and honest about his or her choices and actions and is always willing to show accountability for them	+3	+4	(+1)	+3	(-3)				
22.	An ethical leader makes clear what is and what is not allowed through the behavior that (s)he role models	+2	(+4)	+2	(-1)	(0)				
23.	An ethical leader makes clear what is and what is not allowed through punishments and rewards	-2	-1	-3	-3	(+1)				
24.	An ethical leader makes clear what is and what is not allowed by frequently talking about it with employees	-1	0	(-2)	-1	0				
27.	When someone breaks the rules, an ethical leader talks to that person to make clear that such behavior is not acceptable	+1	+2	(-1)	(-2)	+2				

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Table 4.4 Key statements for Factor C (continued)

N				FACTOR		
Number	Statement -	А	В	С	D	Е
28.	An ethical leader does not tolerate unethical behavior; (s)he immediately imposes sanctions	-3	+1	-3	0	+2
29.	When awarding financial or other rewards, an ethical leader takes into account the moral behavior of employees	-2	-1	(-4)	-2	(0)
31.	Even when someone has behaved unethically, an ethical leader remains respectful to that person	(+1)	-1	(+2)	-1	-2
32.	An ethical leader creates an environment for employees in which they can safely discuss and report things and they are not afraid to give bad news	(+4)	+2	(+3)	+1	+2
33.	An ethical leader frequently communicates about the norms and values of the organization and what (s)he expects from employees in that respect	-1	(+3)	-2	0	0
37.	An ethical leader stimulates followers to think for themselves about what is and what is not appropriate and to independently make moral decisions	+1	+3	+2	-2	-1
39.	An ethical leader sets clear rules and procedures to prevent unethical behavior	-1	0	(-2)	0	(+4)
41.	An ethical leader sets realistic and motivating goals for its employees so that they are less inclined to violate moral rules	-1	-1	(-2)	+1	+1
43.	An ethical leader behaves ethically both at work and at home	(-3)	(+1)	(0)	(-4)	(-2)

Note: Statements that are statistically distinguishing for a factor at p <.05 are presented in brackets.

4.4.5 Factor D: The Social Builder

The fourth IELT (see Table 4.5) portrays ethical leaders as Social Builders: ethical leaders for whom social interactions and greater societal interests play a central role in their attempt to foster ethical behavior. While notable similarities exist with both the Safe Haven Creator and Practicing Preacher, in the Social Builder perspective ethical leaders focus much more than any of the other implicit ethical leadership theories on building open, respectful and caring relations with others, fostering shared goals and values, and standing up for the greater good.

Particularly characteristic of this fourth IELT is that proponents of the Social Builder expect their ethical leaders to be loyal to their employees and stand up for them when needed: "I am loyal to my work, so I also want that from my leader" and "When a

leader is willing to go through fire for you, then that creates respect and you will behave appropriately." In a related vein, Social Builders should be caring and show an interest in the welfare of others: "With that you gain trust and make them feel comfortable. That stimulates their functioning. [...] When someone feels comfortable, that person will do the right thing in everything, also at work." Even more so than the Safe Haven Creator, the Social Builder should also be approachable and listen well to others (#6). Too much emphasis on holding people accountable or penalizing people, on the other hand, is detrimental to the relationship between the leader and his or her followers. Similar to the Moral Motivator perspective, respondents in the Social Builder view considered aspects of discipline (#23, #25, #27) much less important to ethical leadership.

In sharp contrast to the other IELT, it is crucial for Social Builders to involve stakeholders before making a decision (#18). Because in this IELT determining what is right and what is not is explicitly seen as a shared effort—respondents considered neither strict adherence to the leader's own principles (#9) nor complete autonomous moral decision-making desirable (#37): "You have to be consistent, otherwise principles aren't principles anymore [...] But acting only on your own principles is even more wrong. Principles should be shared" [emphasis in original]. As a consequence, and in sharp contrast to the Moral Motivator and Safe Haven Creator perspective, communication about ethics and integrity is deemed a necessary aspect of ethical leadership (#36). However, proponents of the Social Builder view do emphasize that ethical leaders should not talk about it in a "preachy" manner.

Especially in the Social Builder view, respondents expect ethical leaders to look at situations from different perspectives and take into account both short- and long-term consequences in making decisions (#17). Like the Practicing Preacher, they should also stand up against injustice and show moral courage, even when it is detrimental to the organization (#44). In fact, ethical leaders are expected to place the interests of society above the interests of the organization or themselves (#7). This marks a sharp contrast to the other IELT and the Boundaries Setter perspective in particular. As one respondent explained, "I assume that the principles of an ethical leader incorporate the interests of society. The greater good. And the interests in the long term." Another respondent however, did stress the dilemma in such action: "That is really difficult sometimes, but I think that people who are really good in ethical leadership do strive for that."

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Table 4.5 Key statements for Factor D (Social Builder)

Page 110-111 >>

Number	Statement			FACTOR		
INUIVIDEN	OTAL EMENT	Α	В	С	D	Е
1.	An ethical leader is an ethical, reliable person that acts on the basis of principles	0	+3	+1	+4	+1
5.	An ethical leader is caring and shows visible interest in the welfare of others	0	(-3)	+1	+2	-1
6.	An ethical leader is approachable and listens well to other people	+2	(-2)	+2	+4	+3
7.	An ethical leaders puts the interests of society above those of the organization or him or herself	-2	-2	-3	(+1)	(-4)
9.	An ethical leader acts according to his or her own principles and is prepared to defend those principles even when (s)he is under pressure	0	-2	-1	-3	0
10.	An ethical leader shows vulnerability by being open to criticism and showing others that (s)he also sometimes makes mistakes	(+2)	-1	(+4)	(0)	-2
11.	An ethical leader distributes work fairly	(-2)	(-4)	(-4)	(+1)	(0)
13.	An ethical leader is loyal to its employees and stands up for them when necessary	+1	0	+1	+3	+3
14.	An ethical leader has a modest attitude	-4	-3	-1	-4	-4
15.	An ethical leader is charismatic and inspires others with his or her vision	(-4)	-2	+3	+2	(+1)
17.	An ethical leader always looks at situations from different perspectives and in making decisions, takes account of the consequences in both the long and the short term	+2	(0)	+2	(+3)	+2
18.	In making a decision, an ethical leader firsts asks stakeholders for their opinion and truly takes those opinions into account	(0)	-2	(-1)	(+2)	-3
20.	An ethical leader is open and honest about his or her choices and actions and is always willing to show accountability for them	+3	+4	(+1)	+3	(-3)
23.	An ethical leader makes clear what is and what is not allowed through punishments and rewards	-2	-1	-3	-3	(+1)
25.	An ethical leader stimulates employees to address unethical behavior among one another	(+2)	(+1)	0	-2	-1
27.	When someone breaks the rules, an ethical leader talks to that person to make clear that such behavior is not acceptable	+1	+2	(-1)	(-2)	+2

NI===	C			FACTOR		
Number	STATEMENT	А	В	С	D	Е
29.	When awarding financial or other rewards, an ethical leader takes into account the moral behavior of employees	-2	-1	(-4)	-2	(0)
30.	An ethical leader carefully deals with reports of unethical behavior and always looks at different sides of the story	+3	+1	+1	+2	+1
36.	An ethical leader should not talk too much about ethics and integrity; in the end it is just about the behavior	(+4)	0	0	(-3)	+1
37.	An ethical leader stimulates followers to think for themselves about what is and what is not appropriate and to independently make moral decisions	+1	+3	+2	-2	-1
38.	An ethical leader mostly emphasizes principles and values that should guide behavior, not the rules and procedures	-1	(+2)	0	-2	-3
43.	An ethical leader behaves ethically both at work and at home	(-3)	(+1)	(0)	(-4)	(-2)
44.	An ethical leader stands up against injustice and shows moral courage, even when that is detrimental to the organization	0	+2	0	+2	(-2)

Note: Statements that are statistically distinguishing for a factor at p <.05 are presented in brackets.

4.4.6 Factor E: The Boundaries Setter

The fifth and final ideal-typical implicit ethical leadership theory sees ethical leaders as Boundaries Setters (see Table 4.6): individuals who are fair and loyal towards followers, but who also 'tell it like it is' and set clear boundaries for behavior. In contrast to the four other views on ethical leadership, this view suggests that the norms for behavior must be set and clarified primarily by ethical leaders themselves and subsequently enforced in a very strict and consistent manner.

Important especially for Boundaries Setters is that they make just decisions and ensure that everyone is treated fairly (#12). Therefore, and unlike in the Safe Haven Creator perspective for instance, respondents with this IELT expect ethical leaders to always act carefully and consciously (#3) and do what they say and say what they do (#19): "That also has to do with reliability. When you say 'this is what I am going to do,' then you just have to do it. If my boss doesn't adhere to what was agreed upon, then I don't think I have to either." Similar to Social Builders, Boundaries Setters are also loyal to their employees and stand up for them when necessary (#13). Respondents holding this view however, differ somewhat from Moral Motivators and especially from Safe Haven Creators, Practicing Preachers, and Social Builders in that they do not expect

ethical leaders to always be open and honest about their decisions and actions or to account for them to others (#20). As one respondent put it, "[a]s an employee, I think you should trust the leader's judgment on what is right for the organization. As a leader, you can talk about your choices but you don't necessarily have to always account for them." The Boundaries Setter perspective also differs from other implicit ethical leadership theories in that its proponents do not expect the leader to be particularly open or vulnerable (#10): "A leader should act as a leader, even in difficult times."

Boundaries Setters first and foremost should know what they want and expect from employees and do not 'beat about the bush.' Unlike Social Builders, the interests of the organization come first for Boundaries Setters, meaning that to be ethical leaders do not have to put the interests of society above their own interests or those of the organization (#7). Nor should Boundaries Setters have to stand up against injustice or show moral courage when doing so is detrimental to the organization (#44), as Practicing Preachers and Social Builders are expected to do: "The interests of society, of course they are important, but I do of course work for an organization. You can't take everyone in to account [if you want] to set up a good organization." Diverging from the common values-based approach implicit in the other views on ethical leadership, and taking a much more procedural approach than Moral Motivators deem appropriate, respondents holding this view furthermore expect Boundaries Setters to set clear rules and procedures to prevent unethical behavior, not dwell on vaque principles and values (#38 and #39): "I think it is most important that it is clear what is expected of employees. that there are clear boundaries." Contrary to Practicing Preachers and Social Builders, such rules and procedures originate primarily from Boundaries Setters themselves: proponents of this view do not feel that asking followers and other stakeholders what they think (#18) or having open conversations about appropriate behavior (#34) is all that necessary. Explaining how moral decisions are made (#21) the way a Safe Haven Creator would, is not considered particularly important either. After all, one respondent pointed out, "if you have to discuss everything, you don't get any further."

If an employee does eventually cross the line and violates (moral) rules, then the Boundaries Setters are expected to step in and talk to the violator to make clear that such behavior is unacceptable (#27): "Otherwise it of course becomes a mess." Boundaries Setters do not tolerate any form unethical behavior but immediately imposes sanctions (#28). Compared to the other IELT and especially the Safe Haven Creator and Moral Motivator, proponents of the Boundaries Setter view thus consider the use of punishment and reward much more important to ethical leadership and place less importance on remaining respectful to someone who has behaved unethically (#31). Figure 4.2 summarizes the five views on ethical leadership while table 4.7 highlights the most notable differences between the views.

Table 4.6 Key statements for Factor E (Boundaries Setter)

JUMBEF	R STATEMENT			FACTOR		
IUMBEF	(STATEMENT	А	В	С	D	Е
3.	An ethical leader always acts very carefully and consciously	(-3)	-1	-1	0	(+2)
6.	An ethical leader is approachable and listens well to other people	+2	(-2)	+2	+4	+3
7.	An ethical leaders puts the interests of society above those of the organization or him or herself	-2	-2	-3	(+1)	(-4)
10.	An ethical leader shows vulnerability by being open to criticism and showing others that (s)he also sometimes makes mistakes	(+2)	-1	(+4)	(0)	-2
11.	An ethical leader distributes work fairly	(-2)	(-4)	(-4)	(+1)	(0)
12.	An ethical leader makes just decisions and makes sure that everyone is treated fairly	+1	0	(-1)	+1	(+4)
13.	An ethical leader is loyal to its employees and stands up for them when necessary	+1	(0)	+1	+3	+3
14.	An ethical leader has a modest attitude	-4	-3	-1	-4	-4
17.	An ethical leader always looks at situations from different perspectives and in making decisions, takes account of the consequences on both the long and the short term	+2	(0)	+2	(+3)	+2
18.	In making a decision, an ethical leader firsts asks stakeholders for their opinion and truly takes those opinions into account	(0)	-2	(-1)	(+2)	-3
19.	An ethical leader does what (s)he says and says what (s)he does	-1	+2	+3	0	+3
20.	An ethical leader is open and honest about his or her choices and actions and is always willing to show accountability for them	+3	+4	(+1)	+3	(-3)
23.	An ethical leader makes clear what is and what is not allowed through punishments and rewards	-2	-1	-3	-3	(+1)
27.	When someone breaks the rules, an ethical leader talks to that person to make clear that such behavior is not acceptable	+1	+2	(-1)	(-2)	+2
28.	An ethical leader does not tolerate unethical behavior; (s)he immediately sanctions it	-3	+1	-3	0	+2
29.	When awarding financial or other rewards, an ethical leader takes into account the moral behavior of employees	-2	-1	(-4)	-2	(0)

 Table 4.6
 Key statements for Factor E (continued)

NI	R STATEMENT	Factor					
Nимве		Α	В	С	D	Е	
31.	Even when someone has behaved unethically, an ethical leader remains respectful to that person	(+1)	-1	(+2)	-1	-2	
32.	An ethical leader creates an environment for employees in which they can safely discuss and report things and they aren't afraid to give bad news	(+4)	+2	(+3)	+1	+2	
34.	An ethical leader holds open conversations with the team about what they consider acceptable behavior and discusses the ethical dilemmas that can occur in their work	0	(+1)	0	0	(-2)	
38.	An ethical leader mostly emphasizes principles and values that should guide behavior, not the rules and procedures	-1	(+2)	0	-2	-3	
39.	An ethical leader sets clear rules and procedures to prevent unethical behavior	-1	0	(-2)	0	(+4)	
43.	An ethical leader behaves ethically both at work and at home	(-3)	(+1)	(0)	(-4)	(-2)	
44.	An ethical leader stands up against injustice and shows moral courage, even when that is detrimental to the organization	0	+2	0	+2	(-2)	

Note: Statements that are statistically distinguishing for a factor at p < .05 are presented in brackets.

 Table 4.7
 Main differences in relative importance of attributes

Attribute	Safe Haven Creator	Practicing Preacher	Moral Motivator	Social Builder	Boundaries
Personal integrity at home and at work		+/-	+/-		-
Authenticity and self-reflection	+/-	+/-	++	+/-	+/-
Vulnerability and openness to criticism	+	+/-	++	+/-	-
Strong personal principles	+/-	-	+/-		+/-
Charisma and inspiring vision		-	++	+	+/-
Caring and interest	+/-		+/-	+	+/-
Serviceability	-		+/-	+/-	+/-
Focus on employee development	+/-		+/-	+/-	+/-
Conscientiousness		+/-	+/-	+/-	+
Personal accountability and openness	++	++	+	++	
Approachability and listening	+	-	+	++	++
Loyalty to employees	+/-	+/-	+/-	++	++
Distributive fairness	-			+/-	+/-
Fair decision-making and treatment	+/-	+/-	+/-	+/-	++
Adherence to law and societal norms	+/-	+/-	-	+/-	+/-
Primary concern for societal interests	-	-		+	
Multiple perspective taking	+	+/-	+	++	+
Principled decision-making	+/-	++	+/-	++	+/-
Moral courage	+/-	+	+/-	+	-
Stakeholder involvement and empowerment	+/-	-	+/-	+	
Creating a safe environment	++	+	++	+/-	+
Role modeling	+	++	+	+/-	+/-
Setting realistic and motivating goals	+/-	+/-	-	+/-	+/-
Accountability, punishment and rewards	-	+/-			+
Principles and values over rules and procedures	+/-	+	+	-	
Stimulating peer-to-peer accountability	+	+/-	+/-	-	+/-
Frequent and explicit communication about ethics	+/-	++	-	+/-	+/-
Explication of moral decision-making processes	++	+/-	+/-	+/-	+/-
Stimulating independent moral decision-making	+/-	++	+	-	+/-

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Figure 4.2 Summary of ideal-typical implicit ethical leadership theories

SAFE HAVEN CREATOR

A leader who stimulates ethics by creating an environment for employees in which they can safely discuss and report things. The leader believes that making mistakes is human and gives people a second chance. The leader role models ethical behavior, is open and honest about his/her own choices and actions, and shows willingness to account for them. The leader does not talk about ethics and integrity too much. The leader is foremost an approachable person that followers can turn to when they encounter problems.

THE IDEAL ETHICAL LEADER

PRACTICING PREACHER

The leader role models very high ethical standards for behavior, but also actively puts ethics and integrity on the agenda. The leader communicates frequently and explicitly about ethics in order to stimulate autonomous ethical decision-making among followers. (S)he holds open discussions with followers about their values and norms and the dilemmas they encounter in their work. The leader emphasizes the general principles and values that should guide behavior, not the specific rules and procedures.

SOCIAL BUILDER

The leader creates and maintains strong socio-emotional relationships with followers. (S)he is caring, respectful and loyal towards followers and stands up for them when necessary. The leader emphasizes shared goals, moral values and principles. (S)he always looks at situations from different perspectives and involves stakeholders in decision-making processes. The leader stands up for the greater good and shows moral courage, even when that is detrimental to the organization.

MORAL MOTIVATOR

The leader has a strong moral character. (S)he is authentic and charismatic. Through his/her moral character, vision, and own ethical behavior, the leader inspires followers to behave ethically as well. The leader engages in a great deal of self-reflection, is open to criticism, and willing to admit that (s)he makes mistakes sometimes. The leader doesn't make ethics a priority in the organization or their leadership; (s)he trusts and inspires followers to think for themselves about what is and what is not appropriate behavior and to make the right moral decisions autonomously.

BOUNDARIES SETTER

The leader always acts carefully and consciously, makes just decisions and ensures that everyone is treated fairly. The leader is also loyal to employees and stands up for them when needed. The leader formulates very clear boundaries for behavior and enforces rules in a strict and consistent manner. (S)he does not tolerate unethical behavior and immediately sanctions transgressions. The leader does not necessarily have to put the interests of society above his or her own interests or those of the organization.

4.4.7 Additional observations

Given its small sample size, Q-methodology does not allow any conclusions on the extent to which different views are endorsed by particular groups of people; this requires further examination using large-scale survey methods. Nevertheless, some interesting observations emerge from closer examination of the characteristics of the respondents in each of the clusters. While there is a serious possibility that these observations are simply the result of sampling error, they might also be an indication of which individual, work, and organizational characteristics may be relevant to the development of individuals' implicit ethical leadership theories.

Most notably, the Practicing Preacher view on ethical leadershipwas especially popular among the highly educated respondents (see Appendix IV). Close inspection of the characteristics of respondents' work environment and the interview data indicates that these differences in IELT most likely stem from the nature of respondents' jobs: in most cases, the respondents endorsing the Practicing Preacher were professionals holding positions with high levels of autonomy and complexity. Hence, it may be that in their work these respondents are more likely to be confronted with ambiguous situations in which the decision to be made can have important, far-reaching (moral) implications. The interviews also suggest these respondents are accustomed to working autonomously and having decision-making power. Thus it makes sense that they prefer an approach to ethical leadership that explicitly addresses the moral dilemmas occurring in their work environment while still stimulating employees to make autonomous moral decisions based on fundamental moral principles. Conversely, the explicitly ethics-focused and more abstract approach of the Practicing Preacher may appeal less to respondents with lower and mid-level education because their jobs evoke fewer moral dilemmas and/or their decisions have no particularly great moral implications.

The analysis also revealed that nine of the ten respondents that loaded significantly on the Safe Haven Creator view were male. No clear explanation for this could be deduced from the data, though, and there were no other indications that respondents' sex, age, or tenure had shaped their views on ethical leadership. In the interviews, several respondents did emphasize that their ranking of the Q-statements would have been different were they (still) working in a different (public or private) sector; for example, as regards the explicit discussion of ethics or a focus on the greater good and societal impact, they would have preferred more (public sector) or less (private sector). A few respondents also suggested that certain aspects of ethical leadership are more or less important depending on the management level at which the leader operates: the higher up in the hierarchy, the more important explicit communication about ethics may be, for instance. Yet despite these suggestions, the analysis of the Q-sorts did not

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indicate statistically significant differences between the views of respondents working in the public or private sector or at different levels of the organization.

4.5 Discussion and Conclusions

4.5.1 Discussion

This study explored the implicit ethical leadership theories (IELT) that occur among working adults in the Netherlands. The results are consistent with previous research on IELT and the results of Chapter 3 in that they indicate that different (groups of) people within a specific cultural setting hold partially different views on what ethical leadership entails. The Q-study specifically identified views on the ideal ethical leader: (1) the Safe Haven Creator, (2) the Practicing Preacher, (3) the Moral Motivator, (4) the Social Builder, and (5) the Boundaries Setter. These IELT are summarized in Figure 4.2.

As expected, the five IELT together show considerable resemblance to the ethical leadership model developed by Brown, Treviño and colleagues (Brown & Treviño, 2006; Brown et al., 2005; Treviño et al., 2003). Unlike previous studies however, the present study delineates both commonalities and differences in how people conceptualize ethical leadership; it does not summarize and synthesize different perspectives into a single, homogenous conceptualization and measure of ethical leadership. In doing so, the results highlight both mainstream and more marginalized views on ethical leadership. Focusing on followers' expectations rather than leaders' characteristics and behavior, the results show that, even within a specific cultural setting, followers value different things in ethical leadership and have different understandings and expectations of aspects such as communication about ethics or the use of reinforcement. This variform universal nature of ethical leadership (cf. Bass, 1997) can help explain variability in individuals' perceptions and evaluations of ethical leadership (cf. Brown & Mitchell, 2010; Hannah & Jennings, 2013; Hunter, 2012; Jordan et al., 2013).

The results imply that people maintain partly different standards to distinguish between 'ethically neutral' and 'ethical leadership' (cf. Treviño et al., 2003). Hence, what scholars would typically denote as 'ethically neutral' leadership (e.g., an approach such as that of the Moral Motivator or Safe Haven Creator), may in fact have an important impact on follower ethical behavior where 'ethical leadership' might have limited effect or in specific cases even be counterproductive. Considering prior research on implicit leadership theories in general (House et al., 2002; Hunt et al., 1990; Lord & Maher, 1991; Nye, 2005; Nye & Forsyth, 1991) such effects of IELT indeed seem likely. Additional empirical research is needed, however, to confirm the effect of IELT on followers' evaluations of ethical leadership. In Chapter 7 the role of

the five implicit ethical leadership theories will thus be examined in greater depth.

Of the five IELT, the Practicing Preacher most closely resembles the 'integrity approach' that academic conceptualizations of ethical leadership promote (Brown et al., 2005; Maesschalck, 2004; Treviño et al., 2003). The other views on ethical leadership, however, show interesting deviations from the literature. Respondents differ for instance in their endorsement of communication about ethics; while it is a critical part of ethical leadership in most academic studies (Brown et al., 2005; Kalshoven et al., 2011; Yukl et al., 2013), respondents with a Moral Motivator perspective on ethical leadership considered it superfluous, and those adhering to the Safe Haven Creator view stressed that ethical leaders certainly should not talk about ethics too much. In addition, reinforcement behaviors were remarkably unpopular in four of the five IELT. This finding is consistent with a recent study by Eisenbeiß and Brodbeck (2014) that questions the transactional, compliance-based side of Brown et al.'s ethical leadership model. The discrepancy between respondents' IELT and academic conceptualizations may furthermore explain why in quantitative studies communication and reinforcement do not always load on the same factor as the other aspects of ethical leadership (e.g., Lasthuizen, 2008; Ruiz, Ruiz, & Martínez, 2011).

Divergence from academic literature was also found in other elements of the five IELT. Although most scholars do not consider authenticity and charisma to be part of the ethical leadership construct (Brown & Treviño, 2006; see, however, Kaptein, 2003), respondents endorsing the Moral Motivator view asserted that, to them, these were among the most vital prerequisites for ethical leaders. Power sharing and concern for long-term sustainability, which Kalshoven et al. (2011; see also Resick et al., 2006) indicate as dimensions of ethical leadership, are important aspects in the Social Builder and Practicing Preacher views on ethical leadership but less or even not at all in the other perspectives. While the results confirm the vital role of the leader's own character and integrity in most IELT, the relative importance and precise meaning of ethical awareness, community-focus or people-orientation (cf. Resick et al., 2006; Resick et al., 2009) differs between the five IELT.

The data suggest that the above differences among IELT and between IELT and academic conceptualizations may be at least partly due to differences in the structural characteristics of the respondents' work environment. Most notably, it was exclusively higher educated respondents, most of whom are professionals with jobs that involve high levels of autonomy, who endorsed the Practicing Preacher view. This is consistent with previous research that shows that a more explicit and empowering values-based approach to ethical leadership is most effective among those working in high autonomy jobs and a work context in which moral ethical orientations are particularly salient (Eisenbeiss & Giessner, 2012; Kalshoven et al., 2013b; Piccolo et

al., 2010). That is, in work environments where followers have considerable discretion and the work tends to evoke difficult and impactful moral dilemmas followers may expect more explicit discussions about the moral principles and values that should guide their decision-making and behavior. Conversely, a study by Detert et al. (2007) found no effect of a Practicing Preacher approach to ethical leadership in a restaurant setting. In this latter setting, autonomy and moral risks tend to be rather low and boundaries for appropriate behavior are generally much clearer (Detert et al., 2007). Perhaps then, followers in such low-autonomy work environments are more likely to expect a Safe Haven Creator or Boundaries Setter. Given that such IELT are likely to shape followers' perceptions of ethical leadership (Hunt et al., 1990; Lord & Maher, 1991; Nye, 2005; see also Van den Akker et al., 2009), the dissertation will examine the distribution of implicit ethical leadership theories among managers and employees and their systematic variation across people operating in different work environments in Chapters 6 and 8, respectively.

Contrary to the results in Chapter 3, the research indicated no differences between the implicit ethical leadership theories of respondents working in public or private sector organizations. One explanation for this may be that sector-level effects in fact are too distal to be directly related to respondents' views on what ethical leadership should entail (Dickson et al., 2006). Instead, Dickson and colleagues (2006) suggest, within-organization factors may be more influential in shaping people's needs and expectations of (ethical) leadership. Following up on this line of reasoning, perhaps the differences found between public, hybrid, and private sector managers in Chapter 3 were not necessarily a reflection of the publicness of the organization in which the respondents operate, but rather a reflection of the publicness and/or significance of the specific tasks that the respondents in that study performed. Neither the data of the present nor the preceding study, above, provide sufficient information to establish definitively if this is indeed the case. A second explanation for why there were no clear indications for public-private differences in IELT is of methodological nature: given that the groups of respondents with similar IELT were rather small (between 6 and 12 respondents in five different groups), a small or even moderate effect of publicness is particularly difficult to detect and sampling error is likely to occur. To test whether task publicness and/or task significance indeed help shape followers' IELT, Chapter 8 follows-up on the current research with a large-sample survey study.

4.5.2 Limitations

The main limitations of this study relate to the generalizability of the results. First, although Q-methodology is well-suited to describing subjective views and generalizing findings to the population of views on a particular topic (De Graaf & Van Exel, 2008),

the overall size of the sample only allows for conclusions on the existence and content of IELT: it does not allow me to draw conclusions regarding the distribution or popularity of each IELT among managers and employees. Therefore this issue will be examined further in Chapter 6 of the dissertation. Similarly, while in the interviews many respondents did relate their Q-sorts to practices they had experienced or observed around them, it remains unclear to what extent managers' practices actually meet these ideal views on ethical leadership and to what extent the IELT affect the ethical leadership process (see, however, Chapter 7 of this dissertation and Van den Akker et al., 2009). Nevertheless, while at this point the predictive validity of the IELT identified in this study remains to be seen, a structured overview of the commonalities and the differences in implicit ethical leadership theories seems a necessary first step in better understanding individual variation in perceptions of ethical leadership. Moreover, because of the theoretical sampling procedure used to select respondents, conclusions on the contents of the IELT would likely have been similar had I selected an even larger sample or different respondents (Thomas & Baas, 1992; Watts & Stenner, 2005). At most, an additional, perhaps more marginalized view on ethical leadership may emerge when applying the same Q-set on a different sample. Such a finding however, does negate the existence of the IELT found in the present study.

A second limitation is that this study was conducted only in the Netherlands. A basic assumption of Q-methodology is that only a limited number of distinct viewpoints exist on any given issue and all views are thus revealed when using a well-structured Q-sample and P-set (Brown, 1980). However, as Resick et al. (2006; 2009) and Martin et al. (2009) indicate, there are cross-cultural differences in how people understand ethical leadership. The latter implies that the meaning and ranking of the specific statements used in this study may differ when the Q-set is applied in international comparative settings. Resick et al. (2006; 2009) and Martin et al. (2009) also show that cross-cultural differences relate primarily to the *degree* to which specific aspects of ethical leadership are endorsed, not the components of the IELT themselves. Nevertheless, the possibility that additional IELT exist cannot be excluded beforehand and further research that examines the validity of the present findings cross-culturally is needed.

Third, the abstract nature of both the method and the topic of 'ethical leadership' may have been a source of bias. While in most cases the Q-sorting exercise proved a powerful and insightful means for respondents to structure and reflect on their opinion on the topic at hand (cf. Donner, 2001), it is also an intensive task that requires substantial input from the participant. The difficulty of the Q-sorting task may be further heightened by the abstract words included in some of the statements of the Q-set (e.g. 'moral', 'ethical', etc.). Specifically, while the statements were thoroughly

tested and the formulation of most statements was similar to or even literal quotes from the qualitative interviews and pilot studies, statements may not always have been phrased in a language that appealed equally to lower and more highly educated respondents. Hence, there is the possibility that differences in IELT pertaining to the respondents' education level and job type are to some extent an artifact of the specific language of the statements in the Q-set.

A final limitation, also related to the Q-set, is the fact that several of the statements contained multiple characteristics and behaviors and one statement was phrased negatively. In some cases, these double statements were taken from interviews with respondents in the qualitative study in Chapter 3; in other cases, they were the result of the pilot tests that indicated that respondents generally considered these as very closely related and thus could best be ranked together. Their combination into one statement was initially considered acceptable since the extensive interviews that followed the Q-sorting would allow respondents to elaborate on their interpretation of all aspects in the statements and resolve any ambiguity in the statements through their ranking and comments (cf. De Graaf, 2001). In retrospect however, the ambiguity in the formulation of these statements may have complicated the Q-sorting task for respondents and prohibited a simple analysis of the factor analysis. Thus the results of the factor analysis, and especially the factor scores on the statements in question, should be interpreted with great caution and always be considered in the context of the comments of the respondents that load on that particular factor. For future Q-studies on ethical leadership it is recommended the Q-set employed here be further refined.

4.5.3 Theoretical implications and future research

Both the similarities and differences in implicit ethical leadership theories found in this study have important implications for research and theory. For one, clustering the IELT into groups of respondents that hold similar views is an important first step towards identifying collective expectations in particular work contexts, which holds the most practical promise for managers in understanding what employees expect of them in terms of ethical leadership (cf. Offermann et al., 1994). The differences in these (individual and collective) IELT meanwhile, are an important factor to consider when studying the effects of ethical leadership. Differences between respondents' implicit ethical leadership theories and the conceptualizations underlying existing ethical leadership measures can help explain why ethical leadership is not always as effective as expected. To illustrate, respondents might indicate that their manager discusses values and ethics with employees, which in most ethical leadership measures implies a higher ethical leadership score for that manager. However, if that same respondent has a strong aversion to 'abstract' or 'vague' discussions of

ethics, that manager's communicative efforts may have limited or perhaps even a negative effect on the respondent. While further research is necessary to establish the predictive validity of the IELT identified in the present study (see Chapter 7), studies on more general implicit leadership theories suggest IELT are indeed likely to affect followers' perception and judgment of ethical leadership (cf. Engle & Lord, 1997; Epitropaki & Martin, 2004, 2005; Kenney et al., 1994; Lord & Maher, 1991). As such, implicit theories of ethical leadership may not only have significant substantive effects but are also a likely source of bias in standard quantitative measurement of ethical leadership (Gioia & Sims, 1985; Martin & Epitropaki, 2001; Phillips, 1984; Phillips & Lord, 1981; Rush et al., 1977).

It is important to note that the findings do not negate the value of existing measures of ethical leadership, nor are they intended as an alternative measure of ethical leadership. Nonetheless, the results do warrant a more thorough examination of respondents' endorsement of the characteristics and behaviors that are measured in existing ethical leadership scales and further exploration of group differences in the scales' measurement models. Taking an approach somewhat similar to that taken by van den Akker et al. (2009), it would be interesting to ask respondents not only to indicate the aspects that they observe in their leader (i.e., what the leader does), but also the extent to which they would prefer their leader to exhibit such characteristics and behaviors (i.e., what the leader should do). The (in)consistency between what the leader does and should do according to the follower may provide a (partial) explanation for that ethical leader's effectiveness. Additionally, individual, organizational and societal factors that might shape followers' implicit ethical leadership theories can be used to conduct group comparisons of measurement models. As an example, one might examine whether different measurement models of ethical leadership (using for instance Brown et al.'s (2005) ELS or Kalshoven et al.'s (2011) ELW scales) apply to followers with high versus low autonomy jobs or across different types of organizations and industries.

An alternative avenue for future research that will be pursued in Chapters 5 through 8 of this dissertation is to use the Q-study results to develop additional measures for more extensive survey research on the origins and effects of IELT. While translating rich Q-method results into valid and reliable survey measures is by no means an easy task, Baker et al. (2010) provide some excellent suggestions. Perhaps the most valid strategy (Baker et al., 2010) is to develop vignettes that provide a short, coherent and representative version of each of the views identified in the Q-study (cf. Figure 4.2). As Baker et al. point out (2010) by using vignettes rather than separate test-items, one allows respondents to evaluate the factors that emerged from the Q study as a whole. Hence, the statements that made up the Q-sort remain in their original

factor context. Using a Likert scale the survey research can subsequently assess the endorsement of the different implicit ethical leadership theories across lager samples (see Chapter 6) and examine their association with specific individual and contextual characteristics (Chapter 8). Furthermore, respondents can be asked to indicate the extent to which each of the vignettes matches their own leaders' behavior. This enables an evaluation of the match between what leaders *do* and what they *should do* according to followers, and whether consistency between the two matters to the ethical leader's effectiveness (see Chapter 7).

Lastly, the variety found in respondents' understanding of ethical leadership stresses the need for more methodological diversity in research on ethical leadership. While critical to our understanding of ethical leadership, the current focus on quantitative research no longer suffices: qualitative methods such as case studies and participant observation are also needed to gain more in-depth knowledge of how ethical leadership views and practices relate to both cultural and organizational contexts. Using a wider variety of research methods is critical for triangulation of data and enables a more in-depth examination of the validity of prevailing theoretical and empirical insights (Creswell & Plano Clark, 2007).

4.5.4 Practical implications

The results of this study can raise managers' awareness of the different expectations that employees will have of their ethical leadership and help them understand and acknowledge the role of followers' cognitive and perceptual processes in the construction and acceptance of ethical leadership. In a similar manner as Chapter 3, in detailing the different views of ethical leadership and discussing the choices and nuances inherent in its practical application, the present study can help managers to critically reflect on their own and their employees' ideas about ethical leadership. The overview of ethical leadership perspectives can also be used in (ethical) leadership training programs as a starting point for the discussion and evaluation of not only managers' ethical leadership efforts. They may ask, for example, which approach to ethical leadership—if any—best describes the manager's current practices? What kind of ethical leader would the manager like to be and why? What do the manager's employees need and expect in terms of ethical leadership and to what extent does the manager's leadership match these expectations? Should attempts be made to adjust employee expectations or the manager's practices? Explicitly addressing such questions may help managers to better understand their interactions with employees and become more effective ethical leaders. Indeed, as Engle and Lord (1997; see also Epitropaki & Martin, 2004; Epitropaki & Martin, 2005) suggest, training managers in employees' IELT could be a useful addition to less formal socialization processes and

have long-term consequences for the quality of the interaction between managers and employees. Furthermore, DeRue and Ashford (2010) show that matching a person's implicit (ethical) leadership theories to his or her self-concept facilitates the taking on of a leader identity.

However, Schyns and colleagues (2011) stress that implicit theories, by definition, are not necessarily conscious in those who hold them and propose teaching implicit leadership theories through awareness-raising exercises. In this respect, the Q-sorting exercise used in the present study can also be a powerful tool for practitioners. During the Q-interviews, respondents repeatedly indicated that although they initially may have found the task a little difficult, ranking the statements helped them to reflect on their preferences more deliberately and explicitly, to think more critically about their own practices, and to sharpen and clarify their views on ethical leadership—both to the interviewer and to themselves. In fact, respondents suggested that the ranking of statements not only raised issues and choices in ethical leadership that they perhaps would not have addressed otherwise, but that in some cases the Q-sorting also gave them new insights and ideas that they could apply in practice. Since such reflection and evaluation can be critical to developing and training ethical leaders; ethics trainers may consider incorporating a Q-sorting exercise in their programs to help leaders and followers better understand (a) how implicit ethical leadership theories develop and manifest themselves in the ethical leadership process, and (b) how a reputation for ethical leadership is developed and shaped (cf. Schvns et al., 2011).

4.5.5 Conclusion

Is it in fact true then, that "one style of ethical leadership fits all"? Based on the results of the analysis, a tentative response would be "not necessarily." Using a Q-methodological approach, the present study revealed five views on the ideal ethical leader that managers and employees may hold: (1) the Safe Haven Creator; (2) the Practicing Preacher; (3) the Moral Motivator; (4) the Social Builder; and (5) the Boundaries Setter. Each of these implicit ethical leadership theories indicates a different set of expectations and interpretations of what "ideal" ethical leaders look like, what they should do, and how they should do it. Insight into these differences in people's ethical leadership expectations can assist managers to more systematically reflect on and perhaps adjust their own practices to become more effective ethical leaders. Furthermore, the results warrant further research that explores the situational nature of ethical leadership and help us to better understand the variations in ethical leadership effectiveness across different contexts. Even more so, they invite us as scholars to broaden our own views on what (effective) ethical leadership entails.





EFFECT SIGINS

OF IMPLICIT ETHICAL LEADERSHIP

THEORIES





METHODOLOGICAL BACKGROUND OF THE SURVEY RESEARCH

5.1 Introduction

Part I of this dissertation explored the range and contents of the implicit theories with respect to ethical leadershipheld by working adults in the Netherlands. Drawing on data from previously conducted qualitative interviews and a more extensive and systematic Q-methodological study, it outlined the similarities and differences in implicit ethical leadership theories (IELT) and examined whether IELT might be associated with specific characteristics of the individual's work environment. The results revealed five distinct images of ideal ethical leadership: (1) the Safe Haven Creator, (2) the Practicing Preacher, (3) the Moral Inspiration, (4), the Social Builder, and (5) the Boundaries Setter (see Chapter 4). While similarities between these IELT are notable, they differ in the meanings and relative endorsement of specific characteristics and behaviors associated with ethical leadership. The results thereby support the notion that, like leadership in general (Bass, 1997; Den Hartog et al., 1999), ethical leadership is best conceived as a variform universal phenomenon that differs both between cultures (Resick et al., 2006) as well as within cultures. In addition, the previous chapters indicate that implicit ethical leadership theories might not be fully idiosyncratic. Rather, as theorized in Chapter 2, the results suggest IELT could be contingent upon the structural characteristics of an individual's work environment. Empirical analyses in Chapters 3 and 4 indicate that the most noteworthy characteristics in this respect are hierarchical position, job autonomy, task significance, task publicness, and moral task complexity.

The second part of the dissertation follows up on the qualitative studies in order to gain a better understanding of the effects and origins of IELT. Specifically, Part II will answer four sub-questions of the dissertation research that either remain unanswered by the exploratory studies or require more extensive empirical testing: (sub-question 5) Which expectations of ethical leadership identified in the exploratory research are most prevalent among working adults in the Netherlands?; (6) To what extent do employees' expectations of ethical leadership match the attributes and behaviors they observe in their manager and how does this affect their perception of the ethical leadership behaviors they observe in their manager?, and (7) How and to what extent are employees' expectations of ethical leadership systematically related to the structural characteristics of their work environment? Sub-question 5 is descriptive in nature and will be addressed in Chapter 6. The dissertation then address sub-questions 6 and sub-question 7 in Chapters 7 and 8, respectively.

Part II constitutes the deductive part of this dissertation's research and therefore employs large-sample quantitative survey methods. The quantitative research builds on, complements, and extends the qualitative research reported in Part I. The qualitative results serve as input for the operationalization of IELT and aid the development of hypotheses on the interrelation between IELT and structural characteristics of one's work environment. Given the larger sample sizes involved, the quantitative research, in turn, enables a first assessment of the distribution of the five IELT found in the qualitative research. The quantitative study also allows for further evaluation of the distinctiveness of the five IELT and their relation to observed ethical leadership practices. Perhaps most importantly, the quantitative research is a means to (1) empirically examine the assumption that, similar to ILT in general (Engle & Lord, 1997; Epitropaki & Martin, 2005; Kenney et al., 1994), IELT in fact shape followers' perceptions of a manager's ethical leadership, and (2) establish whether there is indeed a relation between structural work characteristics and follower IELT. Among other things, the findings of the quantitative studies help resolve the conflicting empirical findings on the presumed association between publicness and IELT (see chapters 3 and 4) and provide insights into the extent to which IELT are likely to be idiosyncratic or vary systematically across contexts. Combining qualitative and quantitative methods in this way, their strengths - inductive knowledge development and sensitivity to context versus empirical generalization and rigorous model testing - minimizes their respective weaknesses and helps discount the effects of errors produced by each (Hammersley, 2004; Tashakkori & Teddlie, 2002).

The remainder of the present chapter is organized as follows. First, it provides an overview of the sampling method and procedures used to collect the quantitative data and discusses the overall validity and reliability of the survey research. It then reports

on the development and content of the survey itself, detailing the operationalization as well as the results of the principal components analyses, the reliability analyses, and the confirmatory factor analyses of each of the measures. Finally, the chapter concludes with a brief outline of what is to come in Chapters 6, 7, and 8.

5.2 Research Samples

5.2.1 Research context: the Netherlands

All of the data for this dissertation was collected among working adults in the Netherlands. The Netherlands is generally considered a stable society with a sound integrity system and a good reputation when it comes to ethics and transparency (Huberts & Nelen, 2005; Slingerland, Six, & Huberts, 2012; Transparency International, 2013). Nevertheless, organizations in the Netherlands are far from immune to unethical behavior, as integrity violations still occur in both the private and the public sector. Realizing the importance of continued attention to ethics, and perhaps also stimulated by the reputational and financial consequences of negative media coverage, ethics remains a topic high on Dutch political and organizational agendas (Lasthuizen et al., 2011; Van den Heuvel, Huberts, & Muller, 2012). Consistent with this, the ethics industry in the Netherlands is booming, with an ever-increasing number of organizations institutionalizing their ethics policies in codes, regulations. ethics office functions, and even extensive internal bureaus of integrity (Huberts, 2005; Van den Heuvel et al., 2012). Meanwhile, organizations also increasingly invest in 'soft measures' such as ethical dilemma and leadership training in an attempt to foster moral awareness and ethical behavior using a more 'positive approach' (Van den Heuvel et al., 2012; Van Montfort, Beck, & Twijnstra, 2013).

With respect to leadership, the GLOBE study shows that Dutch views are similar to those in most other Western democracies. Specifically characteristic of the Netherlands is the value that the Dutch place on egalitarianism (Den Hartog et al., 1999): good leadership, according to most working adults in the Netherlands, necessitates consensus and acceptance of the leader's vision by lower level employees. Similarly, empowerment and participation in decision-making are more important here than they are in societies with higher levels of power distance (cf. Den Hartog et al., 1999; Den Hartog, Muijen, & Koopman, 1997; Hofstede, 1980). The GLOBE study on implicit leadership theories also points out that the Dutch are cynical about "promoting personalities to the status of heroes" (Den Hartog et al., 1999: 245). Drawing on data from that same GLOBE study, Resick et al. (2006) further show that in Germanic European countries (including the Netherlands) the endorsement

of characteristics and behaviors specifically associated with ethical leadership differs from, for example Middle Eastern and Southeast Asian countries. Particularly aspects related to the leader's character and integrity and altruism-related aspects vary in how they are understood and enacted in these different cultural contexts. On the other hand, Germanic European IELT are more or less similar to Nordic European, Anglo and Latin American IELT in that the Dutch place a relatively high value on character and integrity (e.g., trust, justice, honesty, and sincerity), collective motivation (e.g., communicative, group orientation), and encouragement, while placing relatively less value on altruism (e.g., generosity, modesty, compassion).

5.2.2 Sampling and procedure

As implied by the research problem (see Chapter 1), the overall population focus for this dissertation concerns working adults in the Netherlands. Table 5.1 lists the main demographic characteristics of the Dutch working population as registered by the Dutch Central Bureau for Statistics^{27, 28}. In 2012, the working population consisted of 47% females, with a fairly steady distribution of working adults across the different age groups and education levels. Of the working adults in the Netherlands, 42% works part-time²⁹ and 19% is of non-native ethnicity (1st or 2nd generation). For the purpose of this study, I collected survey data from three subpopulations, each representing three different types of sources: (I) a sample of working adults across a wide range of organizations, sectors and industries; (II) a sample of working adults from within a specific profession, and; (III) a sample of working adults within a specific organization. Each of the samples and the respective procedures for data-collection are described in more detail below.

Sample I: Snowball sample of higher educated working adults. For the first sample I used a snowball-sampling method to collect data among working adults across a wide range of organizations, sectors, and industries. Admittedly, the non-probability procedure in snowball sampling makes it susceptible to selection bias and is therefore

Table 5.1 Demographic population and sample information

		DUTCH WORKING POPULATION	S AMPLE I <i>N</i> = 355	SAMPLE II $N = 519$	SAMPLE III $N = 391$
Female		47%	52%	74%	41%
Age	Between 15 - 24 years	11%	5%	1%	3%
	Between 25 - 34 years	23%	31%	19%	16%
	Between 35 - 44 years	25%	20%	18%	36%
	Between 45 - 54 years	26%	30%	30%	39%
	Between 55 - 65 years	15%	5%	31%	6%
Non-native etnicity	1	19%	12%	14%	15%
Education	Lower (Primary and Secondary)	31%	1%	3%	43%
	Middle (MBO, MBO+)	34%	8%	0%	28%
	Higher vocational (HBO)	23%	23%	0%	26%
	Higher academic (University)	12%	68%	97%	3%
Part-time		42%	18%	47%	38%

suboptimal. However, given the strict time and resource constraints for this project, at the time snowball sampling was considered the only viable option to obtain a sample that is heterogeneous in terms of organization and work contexts. Such heterogeneity will not only provide useful descriptive insights on the endorsement and enactment of IELT (see Chapter 6), but is also required to ensure sufficient variance on the key variables included in the model tested in Chapter 8 (see §5.3.1: job autonomy, task significance, task publicness, and moral task complexity).

Drawing on the personal and professional networks of the VU research group Quality of Governance, I thus sent e-mails to potential respondents between September and November 2012. The e-mail requested the recipients to fill in an online survey and send the e-mail to two or more contacts in their network with the same request. I also used social media and an open website link to gather respondents. As the e-mail and introduction to the survey stated, respondents had to be 18 years or older and working in an organization under a direct supervisor in order to participate.

²⁷ See http://statline.cbs.nl

²⁸ As many of the survey questions focus on (ethical) leadership within organizations, independent entrepreneurs ('zelfstandigen') and those who did not have a direct supervisor above them were excluded during the data collection and analyses. The description of the Dutch working population therefore also excludes independent entrepreneurs.

²⁹ Importantly, the CBS definition of part-time employment differs from that maintained in this dissertation. Specifically, while the CBS maintains 35 hours as the minimum criterion for fulltime employment, I use the more common standard of 32 hours as the cut-off between full and part-time working hours. Thus, the CBS percentage of part-time employment is likely to be somewhat higher than those in the samples for the studies at hand due to a difference in definition and subsequent operationalization.

Both the e-mail and the online survey assured respondents of their anonymity. After removing questionnaires that were incomplete or did not meet the selection criteria (e.g., because respondents were independent entrepreneurs), 355 of the 522 responses received remained. Respondents work mostly in large organizations (51% > 1.000 employees) in government, education, research, health care, management consulting and training, finances, or safety and security. Respondents are 52% female and aged between 18 and 65 (22% aged under 30, 35% between 30-44 years and 39% between 45-59 years). Due to the snowball-sampling method employed and the open invitation to participate (see Fowler, 2002), respondents are almost exclusively more highly educated (91%). A total of 30% of the respondents has supervisory/ leadership responsibilities; 18% work part-time and 37% has tenure of 7 or more years.

Sample II: Netherlands Institute of Psychologists. The second sample concerns members of the Netherlands Institute of Psychologists (NIP), the largest professional association of psychologists in the Netherlands. The NIP is an interesting sample for the study of IELT, as psychologists may be expected to experience relatively high levels of task significance, moral task complexity, and job autonomy – all of which the previous chapters indicated as potentially relevant aspects in the development of IELT. Furthermore, psychologists constitute a fairly homogenous group, not only in their work environment, but also in terms of education. Contrasting the data from the NIP sample with those of the more heterogeneous Sample I therefore could throw some first light on the extent to which IELT may or may not be shared within this specific profession.

In November and December 2012 I sent e-mails to 4,934 members of relevant sections of the NIP³⁰ in December 2012 inviting the recipients to participate anonymously in the on-line study. After removing all incomplete or invalid, the data set contained 519 fully completed surveys (response rate 11%). Representative of the psychology profession in the Netherlands, most respondents are female (74%) and almost all are highly educated (97%). While a large majority works in the health care sector (78%), the sample also includes respondents who work in very large organizations (45% > 1.000 employees) in education, government, management consulting and training, and business. Respondents are between 20 and 65 years

30 Discussions with the head of the NIP indicated that the survey would probably not be relevant to specific sections of the NIP. Therefore I sent out emails only to those who were registered members of one of the following sections:

Labor and Health; People, Work, and Organization; Training and Education; General Hospitals; Care for People with Mental Disabilities; Geriatric Psychology; Mental Health Care; Addiction Psychology; Youth Psychology; School Psychologists; Students. In addition, as the e-mail and introduction of the survey explained, those who do >>

old (10% aged under 30, 29% between 30-44 years and 49% between 45-59 years). A total of 20.3% of the respondents has supervisory / leadership responsibilities, 47% works part-time, and 53% has tenure of 7 or more years.

Sample III: Large semi-public organization. The third sample includes members of a large semi-public organization³¹. The organization constitutes an environment where financial and moral risks and temptations are typically rather high, yet also varying between functions within the organization. In terms of demographic characteristics, respondents in this organization are fairly heterogeneous. At the same time, due to the long history and tenure of most of its members, many contacts in this organization described it as one with a particularly strong, shared culture. Such a strong organization culture may be a source for widely shared IELT. Research by Dickson and colleagues (2006) suggests implicit leadership theories in general are organizationally shared, but empirical research on the similarities and differences in ILT within organizations remains scant. In light of this, the data from the third sample can provide interesting information on whether implicit theories of ethical leadership are indeed as shared within organizations, as one might expect.

Five establishments of the organization, geographically dispersed across the Netherlands and with a total of 1,698 employees, participated in the study. I collected the data between March and April 2013 with the full support and cooperation of the organization. Via informal conversations with various (supervisory and nonsupervisory) members at different sections and locations I collected background information about the organization, its history and current issues regarding reorganization, ethics, culture, and leadership, Through briefings, posters, and e-mails, and in collaboration with the management of the organization I informed employees of the study's purpose, emphasized its importance, and invited employees to participate voluntarily and anonymously. Respondents were given the choice of completing the survey either as hardcopy or online, during working hours or at home. They were not required to identify themselves in any way and were assured that no one from the organization would have access to the individual questionnaires. For the hardcopy questionnaires, locked boxes were placed in the cafeteria at the different locations; only the researcher emptied these boxes to collect the questionnaires. I received 441 surveys. After screening these surveys for socially desirable response

<< not work within an organization (e.g., as independent practitioners) and/or did not have a direct supervisor do not fit the intended target group. The e-mail list thus contained only those members who were registered at the NIP as having an employment contract with an organization.

³¹ Specific details about the sector are omitted to ensure anonymity of the participating organization and its members.

patterns³² and full completion, 391 remained (valid response rate 23.03%). The sample is representative of the organization in terms of sex (41.3% female) and age (8.1% aged under 30, 48.2% between 30-44 years and 43.8% between 45-59 years). Of the respondents, 15% is of non-native ethnicity. Respondents mostly have lower education (42%) or mid-level vocational education (28%). Of the respondents, 29% has formal leadership responsibilities, 38% works part-time, and 80% has tenure of more than 10 years³³.

5.3 Survey Validity and Reliability

5.3.1 External validity

Due to the large number of respondents who were willing to participate, the three data sets provide a substantial amount of data, which allows for extensive model testing. Indeed, specific measures had been taken to increase responses to the survey³⁴. Nevertheless, across the three samples there seems to be a relatively large number of incomplete surveys, while the response rates for Samples II and III were not particularly high. Along with general survey fatigue (Hinkin & Holtom, 2009), three specific factors seem to have contributed to the dropout of respondents across the three samples³⁵.

First, the length of the survey is likely to have played a role. In part because the measurement of IELT in this dissertation is rather experimental (see below), the questionnaire included multiple different operationalizations of IELT and ethical

leadership, resulting in a fairly long survey. While response times differed widely, most respondents needed at least 15 to 30 minutes to fill out the questionnaire, with a small number of respondents taking as long as 45 minutes or more to complete all the questions. Many respondents considered this too long. Second, the contents of the questionnaire may have played a role: a large number of the questions related directly to ethics and integrity (e.g., moral task complexity, ethical leadership), a topic which respondents generally found interesting yet also rather abstract or difficult. While attempts were made to simplify the language in the survey as much as possible (see §5.3.1), task difficulty and respondent fatigue may still be a relevant factor. Third and last, in the organization from which Sample III originates, (unsubstantiated) rumors concerning management's access to individual questionnaires led a number of employees to question the extent to which anonymity was indeed guaranteed. Despite attempts to rectify the misinformation, the response rate in this establishment of the organization was particularly low as a consequence.

The non-response and relatively low response rates suggest that self-selection is a potential threat to the external validity of the results. In general, respondents who are more interested in the topic of a survey are more likely to participate in the said research. Therefore when response rates are lower, the responses might be biased in ways that are related directly to the study's purpose (Fowler, 2002). To illustrate, participants in the studies reported here could be those who already have a specific interest in ethics and hence may prefer explicit approaches to ethical leadership (e.g., the Practicing Preacher) more than non-participants. Likewise, in addition to the snowball-method used, self-selection may further help explain why more highly educated respondents are overrepresented in Sample I (cf. Fowler, 2002). Unfortunately, more extensive analysis of the non-response in each of the samples was not possible due to time and resource constraints. No definitive conclusions as to the effects of self-selection on the results can be drawn therefore.

Another issue concerning the external validity is the composition of the samples. As Table 5.1 indicates, each of the three samples differs somewhat from the overall working population in the Netherlands; hence the external validity (i.e. empirical generalizability) of the results is suboptimal. Notably, and most likely due to the snowball-sampling method used, Sample I comprises almost exclusively more highly educated workers, while part-time workers and those of non-native ethnicity are (slightly) underrepresented. Respondents in Sample II furthermore, are primarily female (74%) and highly educated as well (98%). Although the composition of this second sample is comparable to the NIP and the psychologists' profession, it is not consistent with the demographics of the overall working population. Sample III finally, is perhaps most similar to that of the general working population. However, in this

³² In seven cases, respondents scored all or nearly all items on the main variables of interest the same (e.g., all 3, 4, or 5 on the 5-point Likert scale), including the negatively worded items. Upon closer inspection of these cases the responses in the survey appeared highly inconsistent and the scores raised serious concerns for response bias. These seven cases were thus removed.

³³ While this length of tenure is high compared to the general working population, it is characteristic of the organization in question, as most of its employees are long-time members of the organization.

³⁴ Among other things, these measures include: providing advance notice and repeated invitations to participate (all samples), monetary incentives (in Sample I, a chance to win one of six book certificates), management support and communication of the survey's importance, ability to complete the survey either at home or during working hours, online or on paper (Sample III).

³⁵ In addition to these factors, an unknown portion of the dropout for the online surveys in all samples can be attributed to 'double counts'. That is, when respondents quit at any point during the survey and restarted the survey from a different computer, their initial (incomplete) responses were saved as well. In Sample III, information from non-participants also indicated other likely factors for this particular sample. Most notably, both the perceived lack of significance of response (employees believed little to nothing had been done with the results of prior surveys) and organizational unfairness (constrained relations between employees and management due to a long-term reorganization) seem to have negatively affected the responses for Sample III.

last sample lower educated employees are somewhat overrepresented and hence cannot be considered a representative sample.

The abovementioned features of the individual samples warrant caution in making empirical generalizations about the extent to which the study results are representative of Dutch working adults. At the same time, the samples are very heterogeneous. Moreover, it is important to emphasize that samples II and III are demographically similar to their respective subpopulations: generalizations to these subpopulations (Dutch psychologists and the semi-public organization) therefore seem somewhat less problematic. It is also important to stress that as an overall exploratory study into IELT, the dissertation intends to provide an initial understanding of which IELT occur and how these IELT relate to assessments of managerial ethical leadership characteristics of the work environment. Aside from their likely interest in the topics at hand (ethics and leadership), as yet there are no indications that participants differ from non-participants in ways that will significantly affect the interrelations between the variables in question. Exact percentages that indicate how the IELT are distributed among working adults may be more sensitive to the non-response in this respect. However, the precise IELT distribution among working adults is only of secondary interest to this dissertation and necessarily requires further, more extensive research before more definitive conclusions may be drawn. In all, notwithstanding the limitations in the individual samples, the three samples together seem to constitute an interesting cross-section of working adults in the Netherlands. Specific patterns between and across the combined results of the three samples will be able to shed some first light into the within-culture variation of implicit ethical leadership theories.

5.3.2 Internal validity

The internal validity of survey research in particular is an important concern, as it may be affected by biases of many sorts³⁶. One possible critique of the survey employed in the present studies is that it concerns a self-report questionnaire, which therefore may be susceptible to Common Method Variance (CMV), also known as same-source bias (Podsakoff, MacKenzie, Lee, & Podsakoff, 2003; Spector & Brannick, 2009). CMV refers to variance that is shared between constructs as a result of using the same method for measuring these different constructs (Spector & Brannick, 2009: 347). In other words, correlations between variables may be spurious and/or inflated because of the single method used. Common method bias is often the result of common rater effects (Podsakoff et al., 2003), which occur when one respondent

is the one rating both the independent and the dependent variables.

In this respect it is important to note that the study is especially interested in establishing the relations between variables that are by definition perceptual and inherently unique and internal to each individual respondent. Rather than focusing on 'actual behavior', the research expressly aims to examine respondents' own, subjective IELT and their perceptions of managerial ethical leadership. Such variables cannot be measured more validly than using ratings of the respondent him or herself. Likewise, following the Thomas Theorem that "if men define situations as real, they are real in their consequences" (Thomas & Thomas, 1928 as cited in: Merton, 1954: 380), it is the respondents' individual, subjective perception and experience of 'objective', structural work characteristics that presumably shapes their IELT, so a self-report questionnaire seems the most appropriate means to measure the variables for largescale quantitative analyses. Moreover, it is worth noting that despite the extensive attention given to and grave concerns that academics have for CMV, "there is little credible evidence that CMV accounts for observed correlations with self-reports (see Spector, 2006 for a review), and a great deal of evidence to the contrary" (Spector & Brannick, 2009: 346, 348-349). Still, for the sake of due diligence, the confirmatory factor analyses discussed in §5.4 will include Harman's single method factor tests (Podsakoff & Organ, 1986) and modeling of a common method factor. Furthermore, recognizing that bias in research can never be fully excluded, the most likely sources of bias in the survey due to common rater effects are reviewed below.

Of all possible common rater effects, the survey seems most prone to the following four: (1) social desirability, (2) priming, (3) consistency motif, and (4) the use of common scale formats and anchors. Social desirability refers to the tendency of some participants to respond to items more as a result of their social acceptability than their true feelings or experiences (Podsakoff et al., 2003: 882). To counter the effects of social desirability, anonymity of participants was stressed throughout the invitation and questionnaire itself. Also, variables concerning work characteristics were phrased in specific reference to the work itself rather than to respondents' personal experience or feelings toward the work in an attempt to make them appear more 'objective' or 'factual' (cf. Spector & Fox, 2003, see §5.3 for more details). In all, social desirability seems unlikely to be an issue for the main variable of interest (respondents' implicit ethical leadership theories) and most of the structural work characteristics (hierarchical position, job autonomy, task significance, task publicness). Perhaps social desirability is more likely to play a role in the measurement of moral task complexity. Respondents might be hesitant to admit that their work elicits moral dilemmas, as they might feel that it reflects on their (lack of) ability to adequately deal with difficulties in their work. Likewise, leniency bias may play a role in respondents' assessments of their direct

³⁶ It is beyond the scope of this section to discuss all potential threats to the internal validity. Therefore I discuss only those that may be of specific importance to the studies on hand.

supervisor's ethical leadership; the more the respondent likes their supervisor, the more likely (s)he is to attribute the socially desirable ethical leader traits and behaviors to that supervisor (Podsakoff et al., 2003: 882). Meta-analyses of the effects of social desirability in organizational research, however, suggest that if and when such effects occur, their effect on the correlations between variables is fairly minimal (Moorman & Podsakoff, 1992; Ones, Viswesvaran, & Reiss, 1996).

Priming is a second potential bias and concerns the effect that the ordering of questions in the survey may have had on responses on specific items (Spector & Brannick, 2009). In the survey concerned, control variables and questions regarding work characteristics preceded those on implicit ethical leadership theories and ethical leadership practices, which arguably could cause priming bias³⁷. However, given the relative novelty of the topic to respondents, it seems unlikely that respondents had a priori implicit theories about the relationship between characteristics of their work and their views on ethical leadership. In addition, the use of multi-item measures and separation of the scales by multiple other scales³⁸ further minimize potential priming effects. Priming is perhaps most likely to occur because of the inherent overlap between the two different measures of managerial ethical leadership practices (see §5.3). While the measures on ethical leadership practices, too, were separated by a large number of other questions and both concern vastly different types of measures (vignettes with Likert-scale ratings versus a multi-item scale), priming effects in the survey cannot fully be excluded.

A third and related source of potential bias is consistency motif. Podsakoff and colleagues (2003) indicate that some respondents have a propensity to try to maintain consistency in their responses to questions. Since both the predictor and criterion variables involved in the models tested in Chapters 7 and 8 are measured from the same source (the respondent), consistency motif potentially could inflate correlations between such variables. To reduce the chances of this bias occurring, several other scales separated the work characteristic from the IELT variables (see above). Layout and mid-survey introductory texts were also used to distinguish the various parts of the survey, thereby attempting to make prior responses less salient. As the survey was

already rather long, repeating each of the five ethical leadership vignettes in different sections of the survey seemed undesirable. Hence, the Likert-scale ratings of the respondent's endorsement of the IELT and ethical leadership practices were necessarily combined in one section of the survey. Here, the phrasing and layout emphasized the difference between *ideal* ethical leadership (what the leader should do) and *actual* ethical leadership (what the leader should do) and *actual* ethical leadership (what the leader does), thereby creating explicit, psychological rather than spatial distance between the items. The eventual effects of consistency motif cannot be determined with certainty. However, with a substantial number of respondents reporting discrepancy between IELT endorsement and perceptions of the leader's ethical leadership practices (see Chapter 6) the consistency effects seem minimal.

Finally, bias may have occurred due to the use of common scale formats (Podsakoff et al., 2003). Following participant feedback received during pilot tests (see below), 5-point Likert scales were used consistently throughout the survey since more extensive (e.g., 6- or 7-point scales) were found to be too complex and respondents indicated having difficulty differentiating their answers at such a detailed level. Reduction in the complexity of the survey was especially necessary as the survey includes vignette-based measures for IELT (see §5.3), which already constituted a somewhat more difficult task for respondents. A drawback of the consistent application of 5-point Likert scales however, is that artifactual covariation could have been produced by the use of the same scale format (Podsakoff et al., 2003). Again, this potential source of bias cannot be fully excluded. It is therefore important to stress that research is always an ongoing endeavor: additional research to further validate the findings of the studies presented in this dissertation is required and one must be cautious in drawing too definitive conclusions solely on the basis of the results reported here.

5.3.3 Reliability

To the best of my knowledge, no other research on within-culture variations of implicit theories of ethical leadership exists. As a result, no comparison to other studies or data can be made to gage the reliability of the results of the present studies and for most of the variables involved application of previously validated measures is limited. Collecting data from three different samples however, enhances the reliability of the overall conclusions drawn from the research. For example, for Chapter 7 the availability of different data sources enables an assessment of how consistent the patterns of endorsement of the IELT are and a comparison of the level of convergence (agreement) in IELT of respondents in the more heterogeneous Sample I against those of members of the same profession (Sample II) or the same organization (Sample III). This in turn, provides a tentative indication of how robust and stable the findings on IELT are likely to be. In addition, the three samples enable more in-depth and principal

³⁷ Ideally, dependent variables (IELT and ethical leadership) would precede the independent variables (work characteristics). However, in this particular case, the IELT measures were deemed relatively more difficult and thus unsuitable as initial questions. Hence the work characteristics were placed at the beginning of the survey to allow the respondents to familiarize themselves with the survey by first answering more straightforward, 'factual' questions on the characteristics of their work and gradually building up towards the more cognitively challenging part of the questionnaire.

³⁸ While part of the survey, these scales are not variables in the hypothesized models to be tested in this dissertation.

These scales therefore are not discussed in further detail.

5

components analyses, confirmatory factor and scale reliability analyses, before testing the model hypothesized in Chapter 8. These analyses aid the development of sound measurement instruments and provide important information about the validity and reliability of the results. Lastly, to aid the reliability of the research previously validated measures were used wherever possible (e.g., in the case of job autonomy and perceived ethical leadership; see the following section for more details).

5.4 Scale Development and Data Reduction

As mentioned earlier, several of the measures included in the quantitative research were developed specifically for this dissertation. To ensure adequacy of the survey's measures and instructions, I requested feedback from colleagues at the VU University research group Quality of Governance. In addition, I pilot-tested the survey on a sample of 85 Master's students enrolled in a Theories of Public Administration course at the VU University. Initial principal components analyses, reliability analyses, and feedback from the students led to a number of adjustments in the item wording and selection of the most valid and reliable items for the scales. The adjusted survey was subsequently pilot-tested on three potential respondents in the field, who discussed intensively the overall survey, wording and interpretation of items, clarity of instructions, completion time, and social desirability. After data was collected for Samples I and II, the survey was presented to a small number of employees of the organization for Sample III to receive additional feedback and assess the survey's fit with the organization. Here, the "lack of a reading culture" in the organization was suggested as a potential threat to respondents' participation in the research, and further simplification of the language used in one of the IELT measures (the vignettes) was deemed necessary (see below for further details). In all other respects, the survey measures remained identical to those included in Samples I and II. In chronological order, the final survey used for all three samples included questions regarding:

- · Their own demographic background (e.g., age, gender, education)
- · Work-related background characteristics (e.g. tenure, part-time employment)
- Structural work characteristics
- Job autonomy
- Task significance
- Task publicness³⁹

- Moral task complexity
- Their direct supervisor (e.g., hierarchical level)⁴⁰
- · Ethical leadership, using vignettes measuring:
- · The endorsement of each of the implicit theories on ethical leadership
- The alignment between the vignette and the manager's ethical leadership practices
- · The description best-fitting the respondent's own IELT
- · The description best-fitting of the manager's ethical leadership practices
- · Their agreement with individual statements on ideal ethical leadership
- · Their agreement with individual statements on observed ethical leadership
- · Characteristics of the organization (e.g., size, industry).

The following section discusses the development and response formats of the scales used to measure the key variables included in the studies reported in Chapter 6, 7, and 8. Paragraph 5.3.2 then outlines the results of the principal components analyses and reliability analyses, followed by the results of the confirmatory factor analyses and presentation of the final scales as they are used in the subsequent chapters in §5.3.3.

5.4.1 Measures

Implicit ethical leadership theories. Given the dearth of research on implicit ethical leadership theories, few valid measures of IELT exist. One exception is Resick et al.'s (2006) GLOBE-based scale, which was the first scale used to measure respondents' endorsement of specific items and dimensions of ethical leadership. Due to the nature of the GLOBE-data however, the measure necessarily treats IELT as a simple summary of one's endorsement of individual and presumably independent aspects of ethical leadership. Moreover, as a measure developed from secondary data-analysis, the aspects included lack several key characteristics and behaviors associated with ethical leadership. Finally, while the Resick et al. (2006) measure has proved its worth in cross-cultural comparisons of IELT, more detailed and specific formulation of IELT seems necessary to uncover any within-culture variation (cf. Den Hartog et al., 1999).

For the above reasons, and to aid triangulation and validation of the data collected from the Q-study in this dissertation (see Chapter 4), I developed a new measure of

³⁹ Due to space limitations and expected lack of variance on this variable among participating organization members, task publicness was not included in the survey for Sample III.

⁴⁰ Preceding these question sets were four multi-item scales not included in the studies reported in this dissertation. At the end of the questionnaire – directly before the organizational characteristics- one other scale that is not part of the dissertation research was also included. Organizational publicness was included only in the surveys for Samples I and II.

implicit ethical leadership theories. Developing quantitative survey measures from Q-study results is still relatively uncharted territory, but Baker et al. (2010) offer some excellent suggestions and guidelines. Given the rather experimental nature of the operationalization of the Q-based, ideal-typical IELT, the survey included three different operationalizations, following the three options discussed by Baker et al. (2010): (1) a vignette-based measure summarizing each of the five ideal-typical IELT and rating respondents' endorsement of each of these on a 5-point Likert scale; (2) a vignette-based measure summarizing each of the five ideal-typical IELT to indicate the one that best fit the respondents' own, idiosyncratic IELT; and (3) a multi-item scale measuring respondents' endorsement of individual statements from the Q-study. The first is likely to be the most valid and comprehensive measure of respondents' IELT⁴¹: it considers aspects of ethical leadership more in mutual coherence than item-based measures, while leaving more room for disagreement with a specific IELT than the best-fit measure. Hence, the first vignette-based measure serves as the main operationalization of the IELT and will be used in the analyses in Chapter 7 and Chapter 8.

The survey first presented respondents with a very general definition of ethical leadership as "leadership that is intended to foster integrity and ethical behavior within an organization". The survey then asked respondents to read through five vignettes, each representing one of the ideal-typical implicit ethical leadership theories identified in the Q-study (see Chapter 4). The vignettes were all under 100 words and included those statements that the Q-study indicated as most distinctive and characteristics of that specific IELT. Although the vignettes remained as close to the original Q-study statements as possible, a few minor adjustments to the language were required for the sake of readability. For samples I and II the IELT vignettes were near-identical to the descriptions of implicit ethical leadership theories presented in Figure 4.2 in the previous Chapter (see Appendices V for the Dutch version). The survey however, did include neutral labels for each of the five descriptions (i.e., Leader A through Leader E.). For Sample III, the vignettes were shorter and the language somewhat simpler to make the vignettes appeal more to employees of the organization in question (see Appendix VI).

Upon reading each vignette, respondents were asked to rate the extent to which the description matched their own ideal image of an ethical leader on a five-point Likert scale ranging from 'no match at all' to 'very good match'. After rating the five descriptions, respondents read an overview of even shorter summaries of the five vignettes and selected the one description that best fit their ideal image of ethical leadership overall. Finally, after both vignette-based measures, respondents were

41 See Baker et al. (2010) for a more in-depth discussion of the usefulness of the different types of operationalizations.

requested to indicate how important they considered twenty individual statements from the Q-set (see Chapter 4) for ethical leadership on a 5-point Likert scale ranging from 'very unimportant' to 'very important'.

It is important to note that the main IELT operationalization concerns a single-item measure: for each of the five IELT only one item was included in the survey to assess respondents' agreement with that specific vignette. Unfortunately, the complexity already inherent in this particular survey task and the overall length of the survey precluded a more extensive multi-item measure of respondents' agreement with each of the five IELT vignettes. As such, the IELT measure may be particularly susceptible to measurement error. Since traditional validity and reliability analyses could not be performed, data from the two other (single- and multi-item) IELT measures was reviewed and compared against the results of the main IELT measure. This comparison suggested that data for the main single-item measure was largely consistent with the other IELT data and provided no specific indications that measurement error was particularly high. In addition, in the analyses in Chapter 7 the five single-item measures of IELT vignettes are combined to construct an overall IELT measure, thereby lessening the error in this measure somewhat. In Chapter 8, the single-item IELT measures are used as dependent variables. Measurement error in the IELT vignette measure therefore will not bias the structural paths in the model. However, it could result in underestimation of the proportion of variance explained in the IELT and yield higher standard errors for the structural paths leading to the dependent variables, thereby lowering the power of the analysis. The results should thus be interpreted with caution.

Ethical leadership practices. One of the (secondary) purposes of the quantitative research is to gauge the extent to which managerial ethical leadership practices indeed meet the needs and expectations of their followers, as indicated by these followers' IELT. To adequately assess the level of consistency/ discrepancy between respondents' IELT and their direct supervisor's ethical leadership practices, the survey asked respondents (1) to indicate the extent to which each of the aforementioned ideal-typical IELT vignettes matched the leadership style of their direct supervisor on a 5-point Likert scale ranging from 'no match at all' to 'very good match', and (2) to select the one description that best fits their direct supervisor's leadership style overall. For this last question, respondents were offered two additional answer options: "none of the descriptions matches my supervisor's leadership style" and "I consider my supervisor to be an unethical leader" (see Appendix V). Again, it is important to note that these are necessarily single-item measures, which therefore may be susceptible to measurement error (see discussion above).

The survey also includes a version of Brown et al.'s (2005) 10-item Ethical Leadership Scale translated into Dutch. The ELS is one of the most widely used ethical leadership measures to date and forms the basis for much of contemporary academic research on ethical leadership (e.g., Avey et al., 2012; Mayer, Nurmohamed, Treviño, Shapiro, & Schminke, 2013; Stouten, van Dijke, & De Cremer, 2012; Walumbwa et al., 2012). Hence inclusion of the ELS serves two purposes: (1) to aid comparison and accumulation of research findings, and (2) to assess respondents' perceptions of the direct supervisor's overall ethical leadership and the extent to which they are shaped by the respondents' IELT (see Chapters 2 and 6). Sample items include "my direct supervisor discusses integrity and values with his employees" and "my direct supervisor condemns employees who have violated ethical norms."

Job autonomy. Chapter 8 follows-up on the results of the qualitative research and examine the relation between IELT and various characteristics of the work environment. The first work characteristic included in the model is job autonomy which refers to "the degree to which the job provides substantial freedom, independence, and discretion to the employee in scheduling the work and in determining the procedures to be used in carrying it out" (Hackman & Oldham, 1975: 162). Job autonomy was measured using items taken from Spector and Fox's (2003) Factual Autonomy Scale. The FAS was developed to reduce the high levels of subjectivity that occur in traditional measures of autonomy (e.g., Hackman and Oldham's 1975 Job Diagnostics Survey) and thereby prevent conflation of the measure with more general affective states and job dissatisfaction. In the first pilot studies, the survey included all ten items of the FAS. To reduce the overall length of the survey, and following the results of the pilot studies that indicated not all items were equally applicable to a wide range of work contexts, the final survey included only five items. Three of the items in the scale were taken directly from Spector and Fox (2003), while two other items using a similar wording were added to ensure the scale's comprehensiveness. Responses were measured on a 5-point Likert scale ranging from 'never' to 'always'. Sample items of the FAS included in the survey are: "In your work, how often does your supervisor tell you what you are to do?" and "In your work, how often does your supervisor tell you how to do your work?" The additional two items for job autonomy are: "In your work, how often does your supervisor tell you where you should do your work?" and "In your work, how often does your supervisor tell you what the results of your work should be?"

Task significance. Another variables included in the model tested in Chapter 8 is task significance. Task significance concerns "the degree to which the job has a substantial impact on the lives or work of other people –whether in the immediate

organization or in the external environment" (Hackman & Oldham, 1975: 161). Similar to items from Hackman and Oldham's broader Job Diagnostics Survey (1975), the survey included six items measuring respondents' perceptions of both the scope and intensity of the impact of their work on a 5-point Likert scale (ranging from 'strongly disagree' to 'strongly agree'). Example items include: "The work that I do on a daily basis has consequences for a large number of colleagues" and "The work that I do on a daily basis is of great importance to the success of the organization".

Task publicness. Task publicness is also part of the hypothesized model in Chapter 8. Task publicness denotes the extent to which tasks are representative of public organizations and as such impact the functioning of society as a whole. Prior research on public-private comparisons focuses exclusively on the publicness of the organization as a whole (see e.g. Bozeman, 1987; Van der Wal, De Graaf, & Lasthuizen, 2008) and to the best of my knowledge no specific measure of the publicness of the work that a respondent does, exists. For the pilot study survey, I therefore developed seven items that reflected the degree of publicness of respondents' tasks. These items are loosely derived from literature on organizational publicness and the role of public organizations in political decision-making, media, and society as a whole (e.g. Bozeman, 1987; Van der Wal et al., 2008), but expressly do not contain items concerning ownership or funding, which represent features at the organizational rather than the work level. As the initial validity and reliability analyses, as well as feedback from respondents in the pilot studies were positive, all seven items were included in the final survey. Two such items are: "The work that I do on a daily basis is directly or indirectly of interest to political decision-making" and "The work that I do on a daily basis is important for how well society functions". Responses were measured on a 5-point Likert scale ranging from 'strongly disagree' to 'strongly agree'.

Moral task complexity. Several scholars propose that the type of work that followers do and how their job is designed may affect the extent to which employees are confronted with moral dilemmas, the severity of the dilemmas and hence the extent to which followers are required to make moral decisions in ambiguous situations (e.g., Kalshoven et al., 2013b; Loyens & Maesschalck, 2010). Yet research typically includes only proximal variables, most notably job autonomy, to assess the moral complexity of the work. Scales that attempt to measure directly the moral nature of the work itself are lacking. I introduce the term 'moral task complexity' (MTC) here to denote the extent to which individuals experience moral dilemmas specifically related to the execution of their jobs. To measure this construct, I developed a 12-item 5-point Likert scale and pilot-tested the scale on the student sample (see above). The pilot tests lead to the

reduction of the scale to seven of the original items and the addition of one new item. Examples of statements of the 8-item MTC scale included in the survey are: "In my work, I have to make difficult moral choices" and "In my work, I have to make significant decisions for which the 'morally right' thing to do is not immediately clear".

Leadership and hierarchical position. For both Chapters 7 and 8, the survey assessed respondents' hierarchical position. In Chapter 7 whether one holds a formal leadership position or not is a control variable, whereas in Chapter 8 the respondent's hierarchical position is part of the hypothesized model. The survey therefore asked respondents to indicate whether they hold a leadership position within the organization and, if so, at what level (no formal leadership position, team leader, department/unit head, or top-level management). An open answer category was also offered. Open-ended responses were re-coded based on their equivalence to the answer categories. For Chapter 7, hierarchical position is re-coded into a dichotomous variable indicating whether the respondent holds a formal leadership position, while in Chapter 8 hierarchical position refers to the original four-category ordinal scale.

Control variables. Along with standard demographic variables (gender, age, nonnative ethnicity, education), the survey included tenure and part-time employment as these serve as control variables in the analyses of Chapters 7 and 8. Anonymity seems an especially critical issue when conducting research on ethics and leadership. Due to the nature of the snowball sampling method employed for Sample I and the expected difficulties in assuring respondents in Sample III that participation would be fully anonymous, age was measured in age groups, where 1 < 20 years, 2 = 20-24, 3 = 25-29, 4 = 30-34, 5 = 35-39, 6 = 40-44, 7 = 45-49, 8 = 50-54, 9 = 55-59,10 = 60 years or older. Following the leading definition used in the Netherlands (as used by the Dutch Central Bureau for Statistics), respondents were coded as being of non-native ethnicity if they themselves, or one or both of their parents, were born outside of the Netherlands. Education was measured on a scale from 1 (primary education only) to 7 (higher education; university bachelor, master, post-doc or PhD). To measure part-time employment the survey asked respondents to indicate if they work less than 32 hours per week. Tenure was measured in categories as well: for Samples I and II the answer categories were 1 < 1 year, 2 = 1-2 years, 3 = 3-4 years, 4 = 5-6 years, 5 = 7 years or more. For Sample III, where long-time tenure was particularly common, I expanded the answer categories to 1 < 1 year, 2 = 1-2 years, 3 = 3-4 years, 4 = 5-6 years, 5 = 7-8 years, 6 = 9-10 years, 7 = more than 10 years. Finally, answer categories for organization size ranged from 1 (very small (less than 25 employees)) to 5 (very large (more than 1.000 employees)).

5.4.2 Principal components analyses

The previous sections described the procedures for data collection, the samples, and the various measures included in the survey questionnaire. The following two sections outline the results of the principal components analyses and the confirmatory factor analyses conducted to assess the structure, validity, and reliability of the scales included in the hypothesized models in Chapters 7 and 8. As indicated in the introduction of the current chapter, Chapter 7 will answer the question to what extent employees' expectations of ethical leadership match the attributes and behaviors they observe in their manager. Chapter 8 subsequently examines how and to what extent employees' implicit ethical leadership theories are contingent upon specific characteristics of the work environment.

The main variables of interest in Chapter 7 are the vignette-based measures of respondents' IELT and the corresponding measures of the direct supervisor's ethical leadership practices. In addition, the analyses will include Brown et al.'s (2005) Ethical Leadership Scale. In Chapter 8, the variables included in the model are job autonomy, task significance, task publicness, hierarchical position, moral task complexity, and the vignette-based measures of respondents' IELT. To ensure the multi-item measures can be validly and reliable reduced to single factors, I first conduct principal components analyses on those multi-item measures that have been specifically developed for the purpose of this dissertation: job autonomy, task significance, task publicness, and moral task complexity. Paragraph 5.3.3 subsequently reports the reliability analyses and confirmatory factor on each of these multi-item measures, as well as on Brown et al.'s previously validated (2005) Ethical Leadership Scale.

For the principal components analyses and as a preliminary gauging of the reliability of the scales, I use data from Sample II (the Netherlands Institute of Psychologists). Data from Samples I (snowball sample) and III (semi-public organization) will be used to conduct the final reliability analyses and confirmatory factor analyses. In Chapter 7, data from all three samples will be included in the analyses. Given that Sample I represents the broadest selection of work contexts – with respondents from a wide array of industries and public, hybrid, and private sector organizations - and structural work characteristics are the key to the analyses in Chapter 8, data from this sample will be the main source for the hypothesis testing in Chapter 8^{42, 43}.

⁴² The model in Chapter 8 will not be tested on data from Sample II, as this data has already been used for the principal components analyses. Conducting PCA and confirmatory validity analyses on the same data means >>

I used SPSS version 20 to conduct the principal components analyses and to assess the scales' reliability. I first conducted an initial PCA⁴⁴ on all four work characteristics together (job autonomy, task significance, task publicness, and moral task complexity)⁴⁵. As the sample size is over 300, items with component loadings >.30 are considered adequate for the component in question, while items with cross-loadings on two or more factors with a difference <.20 were removed from the analysis unless there were serious theoretical considerations to do otherwise (Stevens, 1992). Finally, I conducted preliminary reliability analyses on the resulting scales by assessing the Cronbach's alpha. Following recommendations by Kline (1999) I maintain the following minimum criteria - alpha-values greater than .70, with average inter-item correlations >.30 and corrected item-total correlations >.20. The results of the PCA and preliminary reliability analyses are reported below.

Analysis of the structure and pattern matrices⁴⁶ indicated that based on eigenvalues, initially seven components could be extracted^{47, 48}:

- Component 1 included all eight items concerning moral task complexity, with items MTC_1 and MTC_8 loading lower than .6
- Component 2 comprised all five items of job autonomy, but with cross-loading of items Aut_4 and Aut_5 (difference of <.20) between component 2 and 3.
 Both items Aut_4 and Aut_5 loaded lower than .6
- Component 3 included four items: two items of job autonomy (Aut_4 and Aut_5) loading positively on the component and two items on moral task complexity (MTC_1 and MTC_8) that loaded negatively
- << capitalizing on chance. Conversely, when the similar factor structure is found in analyses of different samples it will be strong evidence in support of the model (Hurley et al., 1997).</p>
- 43 Given the non-significant results of the analyses on Sample III in Chapter 7, the model hypothesized in Chapter 8 is also not tested on data from this latter sample.
- 44 The following procedure was used for the initial PCA: missing: listwise, eigenvalues of factors > 1, iterations < 25, Direct Oblimin rotation with Kaizer normalization, method: correlations. For the final PCA the procedure was: missing: listwise, maximum number of factors: 5, respectively 5, Direct Oblimin rotation with Kaizer normalization, method: correlations.
- 45 Before conducting the PCA, negatively worded items were re-coded in the opposite direction so as to represent adequately the component in question.
- 46 The pattern matrix reports the component loadings of items on each respective component, thus representing the variance in that item that is accounted for by the component in question. The structure matrix, on the other hand, reports the correlations between the variables, taking into account the relationship between components (Field, 2005).
- 47 Generally, the structure matrix reports slightly more cross-loadings than the pattern matrix due to the oblique rotation. For all analyses in this section, the overall pattern in both matrices is nevertheless similar and hence only the results from the pattern matrix will be reported.

- Component 4 included the first three items on task significance that refer to the impact of one's work on the internal organization
- · Component 5 consisted of two items on task significance that refer to the impact of one's work on external parties
- Component 6 consisted of six of the seven items on task publicness, but with three items loading lower than .6. One of those items cross-loaded on component 7 with a difference <.20, while another item also cross-loaded on component 7 with a difference of .23 and its highest loading on component 7.
- Component 7, finally, comprised four items: the last item on (external) task significance and three items on task publicness, including the aforementioned two cross-loading items that load lower than .6 on component 7 as well. This component hence indicates an important overlap between external task significance and task publicness.

Of the seven components in the initial PCA, five components seem to be viable moral task complexity (component 1), job autonomy (component 2), internal task significance (component 4), external task significance (component 5), and task publicness (component 6). I therefore proceeded to rerun the PCA, restricting the extraction to a maximum of five components but including all original of the items. The resulting components:

- Component 1 included all seven items concerning task publicness, with two items loading lower than .6. Of these two items, item TP_1 cross-loaded on component 5, with a difference <.20
- · Component 2 comprised all five items of job autonomy
- Component 3 consists of all eight items of moral task complexity, with items MTC_1 and MTC_8 loading lower than .6
- · Component 4 represents three items on internal task significance
- Component 5 concerns the three items on external task significance. Item TS_6, however, cross-loaded on component 1 (loading .30) with a difference between loadings <.20. Because of the cross-loading of this item, I decided to remove it from further analysis. Since this implies only two items remain in the component, and because of the expected overlap between the remaining two items and those representing task publicness, further analyses and model testing will include internal task significance only.</p>

⁴⁸ The scree plot indicated a 'break' at the sixth component, suggesting a six-component solution may actually fit the data best and indicating that the seventh extracted component is somewhat ambiguous.

The final step was to perform a PCA that excluded the items removed in the former analysis, and restricting the maximum number of components to four⁴⁹. This four-component solution explains 55.8% of the variance in the data. To be sure, the final PCA analysis is not a true confirmatory test of dimensionality of the data; for this, I will conduct more extensive confirmatory factor analyses later (see §5.3.3). However, the additional, more restrictive, PCA analyses do provide a clearer, albeit tentative, indication of the main components and the interrelation among their respective items. The results of the final PCA are reported in Tables 5.2 through 5.5. All resulting measures furthermore show good reliability, with Cronbach's alpha values of.77 and higher. As the tables indicate, however, several items in the scales for job autonomy (Aut_5), task publicness (TP_1, TP_2, TP_4, and TP_7)⁵⁰, and moral task complexity (MTC_1, MTC_4, and MTC_8) have relatively lower component loadings and itemtotal correlations. While these are still above the cut-off criteria set earlier, some of the items involved may prove to be problematic in the reliability and confirmatory factor analyses conducted on data from Samples I and III.

 Table 5.2
 Principal components and reliability analyses for job autonomy

Ітем	In your work	COMPONENT LOADINGS	CORRECTED ITEM- TOTAL CORRELATION	
Aut_1	how often does someone else determine what tasks you should do?	.78	.60	
Aut_2	how often does someone else determine when you should do your work?	.77	.61	
Aut_3	how often does someone else determine where you should do your work?	.67	.50	
Aut_4	how often does someone else determine how you should do your work?	.74	.57	
Aut_5	how often does someone else determine what the results of your work should be?	.63	.43	
5 items i	5 items in scale		Items mean = 3.29	
Cronbach's $\alpha = .77$		Standard deviation =.75		
		Average inter	item correlation =.40	

⁴⁹ Since external task significance was excluded from further analysis, cross-loadings of item TP_1 on external task significance was no longer problematic. It was therefore retained for the final 4-component PCA analysis and, as expected, loaded significantly on its intended factor.

 Table 5.3
 Principal components and reliability analyses for task significance

Ітем	THE WORK THAT I DO ON A DAILY BASIS	COMPONENT LOADINGS	Corrected Item- Total Correlation
TS_1	has consequences for a large number of colleagues within the organization	.86	.76
TS_2	is a determining factor in the well-being of colleagues within the organization	.86	.73
TS_3	is of great importance to the work success of other colleagues	.84	.72
3 items ir Cronbac	n scale h's α =.86	Items mean = 3.11 Standard deviation = 1.03 Average interitem correlation = .67	
Deleted items	The work that I do on a daily basis	Reason	
TS_4	has consequences for a large number of people who do not work for my organization	Loads on independent component	
TS_5	is a determining factor in the well-being of people who do not work for my organization	Loads on independent component	
TS_6	is of great importance to the success of the organization	Loads on independent component and cross-loads on task publicness	

Table 5.4 Principal components and reliability analyses for task publicness

Ітем	THE WORK THAT I DO ON A DAILY BASIS	COMPONENT LOADINGS	CORRECTED ITEM- TOTAL CORRELATION
TP_1	is socially relevant	.65	.45
TP_2	is directly influenced by decisions that political authorities make	.67	.54
TP_3	is closely reviewed by the media	.75	.67
TP_4	is important for the functioning of society	.75	.58
TP_5	can have direct or indirect consequences for political authorities when it goes wrong	.76	.70
TP_6	is directly or indirectly of importance for political decision-making	.75	.67
TP_7	is typical for the work of a public organization	.59	.47
	7 items in scale Cronbach's α =.83		3.21 ation =.74 em correlation =.41

⁵⁰ In addition, the reliability analysis of moral task complexity indicated that item 8 did not add to the reliability of the overall scale. Instead, removal of the item would result in a Cronbach's alpha value of .857 instead of .856. Since the change in reliability is minimal, however, the item was initially retained.

Table 5.5 Principal components and reliability analyses for moral task complexity

Ітем	IN MY WORK	COMPONENT LOADINGS	Corrected Item-Total Correlation
MTC_1	I have to make difficult decisions that come at a cost to others	.57	.49
MTC_2	I have to make important moral decisions	.76	.66
MTC_3	I struggle with decisions in which I have to weigh the interests of different parties against one another	.76	.67
MTC_4	the moral decisions that I have to make are actually rather easy (reverse-coded)	.65	.53
MTC_5	l am confronted with difficult decisions that affect the personal lives of others	.73	.61
MTC_6	difficult moral dilemmas occur	.80	.68
MTC_7	I have to make significant decisions in which the morally 'right' thing to do is not immediately clear	.82	.73
MTC_8	I sometimes have to make decisions that go against my own conscience	.53	.41
8 items in scale Cronbach's α =.85		Items mean = 3.45 Standard deviation =.71 Average interitem correlation =.43	

5.4.3 Confirmatory validity and reliability analyses

After the principal components and reliability analyses of the Sample II data, I conducted a series of additional reliability and confirmatory factor analyses to test the measurement models for Chapter 7 and 8. To reiterate, for Chapter 7 data from all three samples will be used to assess IELT and observed ethical leadership practices. I therefore performed reliability analyses and CFA on all three samples to review the reliability and validity of Brown et al.'s (2005) Ethical Leadership Scale. Since the ELS has previously been validated and is the most-widely used measure in ethical leadership research, the CFA serve to assess the extent to which the ELS fits the data on hand. In Chapter 8 I focus specifically on structural work characteristics and their relation to IELT. Using data from Sample III (semi-public organization) I first examine whether the CFA results are in line with those of the PCA⁵¹ and then confirm the

51 As there is no data available on task publicness for Sample III, the OFA for this measure applies only to Sample I.

measurement model for Sample I (snowball-sample), the sample that is also used for the full model testing in Chapter 8⁵².

The reliability of the respective scales is assessed using the Cronbach's alpha standards formulated in §5.3.2. For the CFA I used maximum likelihood estimation in AMOS 22.0, with bootstrapping to deal with potential non-normal distribution of the dependent variables in the model⁵³ (cf. Byrne, 2001; Yung & Bentler, 1996). The results of the CFA models are visualized in Figures 5.1 through 5.3. I assessed model fit by reviewing the overall model chi-square measure (x2, Bollen, 1989) and the Standardized Root Mean Square Residual (SRMR, Hu & Bentler, 1999), the comparative fit index (CFI, Bentler, 1990), and the root mean square error for approximation (RMSEA, Steiger & Lind, 1980). Both the chi-square and the SRMR represent absolute measures of fit. For SRMR, a value of 0 indicates perfect fit, with values <.05 indicating good fit and values between .05 and .08 indicating acceptable fit (Hu & Bentler, 1999). CFI is an incremental fit index that compares the hypothesized model to a baseline model of complete independence between the included items. The CFI is recommended as the best approximation of the population value (Anderson & Gerbing, 1988), with values greater than .95 being indicative of a well-fitting model (Bentler & Yuan, 1999). The RMSEA, finally, is one of the most informative fit indices (Byrne, 2001: 84) and considers how well a model with unknown but optimally selected parameter values would fit the population covariance matrix if it were available (Browne & Cudeck, 1993), RMSEA values below .05 indicate good model fit, although values between .05 and .08 are still acceptable (Browne & Cudeck, 1993; MacCallum, Browne, & Sugawara, 1996). When comparing models I will also consider the relative improvement in AIC values (see Garson, 2012).

The following first reports the results on the ELS, followed by the reliability analyses and CFA results for each of the work characteristics. The descriptive results for the various measures (means, SD, correlations) are reported and discussed in more detail in Chapter 6. The section concludes with a brief review of the common method bias tests I conducted.

⁵² PCA is a common approach to data reduction and often used as a first exploration of the structure of the data. However, it employs a different mathematical model than exploratory factor analysis and does not itself constitute a 'true' exploratory analysis of the dimensionality in the data (Henson & Roberts, 2006). In future analysis and research using the data at hand, additional EFA analyses will therefore be included to further validate the findings reported here and examine the structure of the data without imposition of a preconceived structure.

⁵³ To enable bootstrapping, missings in the data were replaced by means. While mean imputation can be problematic (Byrne, 2001: 290-291), the number of missings within each of the variables was low (typically less than 10 and often less than 5 cases) and hence the imputation is unlikely to have had a significant impact on the findings.

Ethical Leadership Scale

Reliability analyses of Brown et al.'s (2005) Ethical Leadership Scale (ELS) indicate that the scale is internally consistent across all three samples, with excellent Cronbach's alpha values between .90 and .93⁵⁴. For the CFA, the results are discussed per sample below.

Sample I. Confirmatory factor analyses for Brown et al.'s (2005) ELS indicated bad initial fit (Model A155: χ 2 = 188,518, df = 35, p <.001; SRMR =.054; CFI =.92; RMSEA =.11). From the original scale (see Table 5.6), item 2 ("Disciplines employees who violate ethical standards"), item 4 ("Has the best interests of employees in mind"), item 7 ("Discusses ethics and values with employees"), and item 10 ("When making decisions, asks "what is the right thing to do?") were problematic; modification indices suggested the error terms between these and other items are correlated. When items 10, 7 and 4 are one-by-one removed from the model, the eventual model fit improves significantly (Model B1: χ 2 = 39,563, df = 14, p <.001; SRMR =.031; CFI =.98; RMSEA =.07). However, item 7 especially constitutes a key item of the ELS as it is a main feature in the leader's proactive moral management and hence a distinguishing factor between ethical and other positive forms of leadership (Brown & Treviño, 2006). Therefore removing this item would constitute a substantial decrease in content validity of the remaining scale. Moreover, the correlations between error terms appear to represent an underlying theoretically and empirically meaningful relation between the items involved. That is, the apparent correlations between the error terms of items 9 and 10, 1 and 4, and 2 and 7, respectively, each indicate similar aspects of ethical leadership: the individual ethical decision-making of the leader, the leader's personal interest in and care for followers, and proactive moral management (as indicated by ethics communication and discipline). Hence there is a sufficient substantive rationale for allowing for correlations between each of these three sets of error terms. Still, doing so is not ideal and even when the error terms of these items are allowed to correlate the overall fit remains suboptimal (Model C1: x2 = 100,840, df = 32, p <.001; CFI =.96; SRMR =.040; RMSEA =.08; see Figure 5.1a and Table 5.7a). especially when compared to the 7-item model.

Sample II. Confirmatory factor analyses of the ELS on data from Sample II (see Table 5.6) also indicated bad fit (Model A2: $\chi 2 = 208,459$, df = 35, p <.001; SRMR =.041;CFI =.95; RMSEA =.10). Similar to the results for Sample I, there seemed to be a problematic correlation between the error terms of items 2 and 7, 9 and 10, 4 and 7, and 1 and 4. Removing items 7, 10, and 4 from the model again improves the overall fit significantly (Model B2: $\chi 2 = 45,319$, df = 14, p <.001; SRMR =.023; CFI =.99; RMSEA =.07). Given that the pattern of correlated error terms appears to be rather stable across samples though, there is an additional rationale for maintaining all items in the model and allowing the error terms of items 9 and 10, 1 and 4, and 2 and 7 to correlate. The resulting model has reasonable fit with the data (Model C2: $\chi 2 = 119,860$, df = 32, p <.001; SRMR =.026; CFI =.98; RMSEA =.07; see Figure 5.1b and Table 5.7).

Sample III. The CFA for Sample III, finally, reveals that the initial validity of the ELS is low in this sample as well (χ 2 = 168,194, df = 35, p <.001; SRMR =.038; CFI =.95; RMSEA =.10; see Table 5.6). The modification indices suggested a slightly different pattern between error terms might be appropriate for this data compared to those in Samples I and II: while items 4 and 7 were again problematic, item 10 appeared to have less overlap with other items than in the other two samples. Nevertheless, for comparison with the Model B results for Samples I and II, I fitted a model without these three items on the Sample III data as well. As with the previous two samples, Model B had a much-improved fit with the data (χ 2 = 41,963, df = 14, p <.001; SRMR =.026; CFI =.98; RMSEA =.07). Model C finally concerns a model in which, consistent with the modification indices and the results from the CFA of the other two datasets, the error terms between 9 and 10, 1 and 4, and 2 and 7 are allowed to correlate. This model showed acceptable fit with the data (χ 2 = 120,475, df = 32, p <.001; SRMR =.032; CFI =.97; RMSEA =.08; see Figure 5.1c and Table 5.7c).

To conclude, the data consistently indicates that some of the error terms of items in Brown et al.'s (2005) Ethical Leadership Scale are in fact correlated. These correlations seem both substantively meaningful and empirically stable however, and while the fit indices are not ideal they are similar to those found by Brown and colleagues (2005) in their initial validation of the scale. For sake of cumulative knowledge building, I will therefore employ the original 10-item scale in the further analyses.

⁵⁴ In Sample I, items 2 and 7 had a very slight negative impact on the overall reliability. The effect of these items on the reliability is minimal however, with removal of items causing no more than a.003 improvement in the Cronbach's alpha.

⁵⁵ The letter of each model stands for the type of model tested, with A being the original model, B the subsequently adjusted (and nested), et cetera. The number of each model (1, 2 or 3) stands for the sample on which the model is tested (i.e., Sample I, II or III).

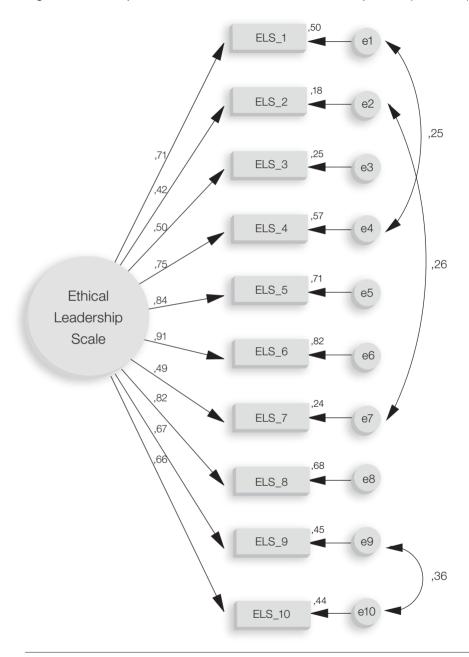
 Table 5.6
 CFA model fit indices for the Ethical Leadership Scale

Table 5.6 CFA model fit indices for the Ethical Leadership Scale				
SAMPLE I <i>N</i> = <i>355</i>				
Model A1 10-item	Model B1 7-item	Model C1 corr. errors		
188,518 (df = 35, p < .001)	39,563 (df = 14, p < .001)	100,840 (df = 32, p < .001)		
.919	.979	.964		
.054	.031	.040		
.111	.072	.078		
228,158	67,563	146,840		
FIT INDICES MODEL A2 MODEL B2 MODEL C2 10-item 7-item corr. errors				
208,459 (df = 35, p < .001)	45,319 (df = 14, p < .001)	119,860 (df = 32, p < .001)		
	SAM N = Model A1 10-item 188,518 (df = 35, p < .001) .919 .054 .111 228,158 SAMI N = Model A2 10-item 208,459	SAMPLE I $N = 355$ Model A1 10-itemModel B1 7-item188,518 (df = 35, p < .001)		

Chi-square (df, p)	208,459 (df = 35, p < .001)	45,319 (df = 14, p < .001)	119,860 (df = 32, p < .001)	
CFI	.950	.986	.975	
SRMR	.041	.023	.030	
RMSEA	.098	.066	.073	
AIC	248,459	73,319	165,860	
SAMPLE III N = 391				

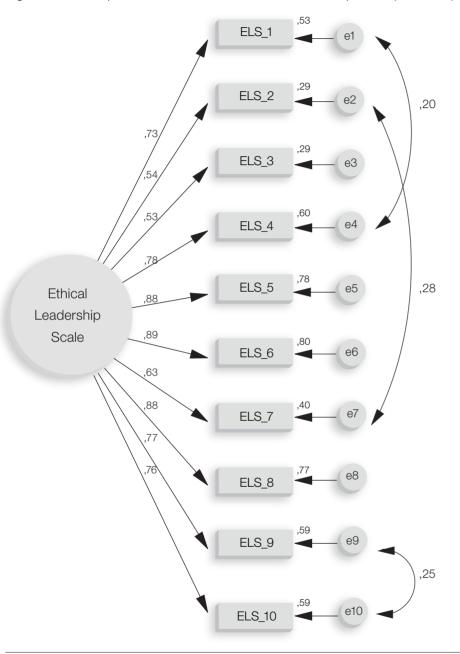
SAMPLE III N = 391			
FIT INDICES	Model A3 10-item	Model B3 7-item	Model C3 corr. errors
Chi-square (df, p)	168,194 (df = 35, p < .001)	41,963 (df = 14, p < .001)	120,475 (df = 32, p < .001)
CFI	.952	.984	.968
SRMR	.038	.026	.032
RMSEA	.099	.072	.084
AIC	208,194	69,963	166,475

Figure 5.1a Sample I CFA results for the Ethical Leadership Scale (Model C1)



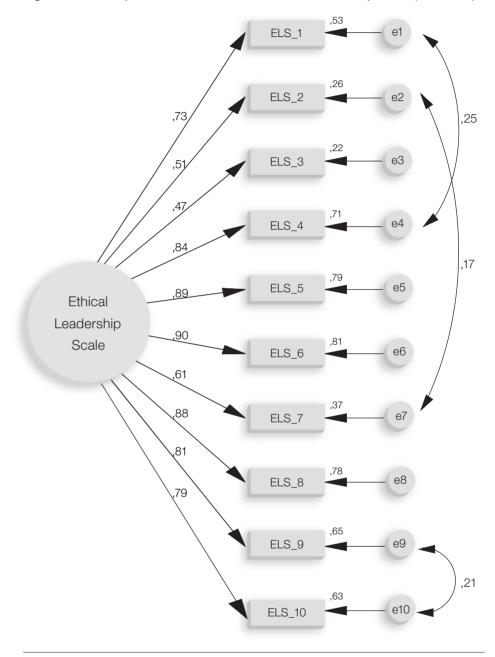
Model fit indices: χ 2 = 100,840, df = 32, p <.001; SRMR =.040; CFI =.96; RMSEA =.08. Numbers indicate standardized estimates.

Figure 5.1b Sample II CFA results for the Ethical Leadership Scale (Model C2)



Model fit indices: χ 2 = 119,860, df = 32, p <.001; SRMR =.030; CFI =.98; RMSEA =.07. Numbers indicate standardized estimates.

Figure 5.1c Sample III CFA results for the Ethical Leadership Scale (Model C3)



Model fit indices: χ 2 = 120,475, df = 32, p <.001; SRMR =.032; CFI =.97; RMSEA =.08. Numbers indicate standardized estimates.

Table 5.7a Sample I factor loadings and reliability analyses for the Ethical Leadership Scale

SAMPLE I			
Ітем	My direct supervisor	FACTOR LOADINGS	CORRECTED ITEM-TOTAL CORRELATION
ELS_1	listens to what employees have to say	.71	.68
ELS_2	disciplines employees who violate ethical standards	.42	.44
ELS_3	conducts his/her personal life in an ethical manner	.51	.47
ELS_4	has the best interests of employees in mind	.75	.69
ELS_5	makes fair and balanced decisions	.84	.77
ELS_6	can be trusted	.91	.81
ELS_7	discusses ethics and values with employees	.49	.51
ELS_8	sets the right example in terms of ethics	.82	.79
ELS_9	defines success not just by results but also the way that they are obtained	.67	.69
ELS_10	when making decisions, asks 'what is the right thing to do?'	.66	.68
10 items in scale Cronbach's α =.90		Items mean = 3.5 Standard deviatio Average interitem	n = .71

Table 5.7bSample II factor loadings and reliability analyses for the EthicalLeadership ScalePage 162-163 >>

SAMPLE II			
Ітем	My direct supervisor	FACTOR LOADINGS	Corrected Item-Total Correlation
ELS_1	listens to what employees have to say	.73	.70
ELS_2	disciplines employees who violate ethical standards	.54	.55
ELS_3	conducts his/her personal life in an ethical manner	.54	.52
ELS_4	has the best interests of employees in mind	.78	.75
ELS_5	makes fair and balanced decisions	.88	.84
ELS_6	can be trusted	.90	.84

	SAMPLE II		
Ітем	My direct supervisor	FACTOR LOADINGS	Corrected Item-Total Correlation
ELS_7	discusses ethics and values with employees	.63	.63
ELS_8	sets the right example in terms of ethics	.88.	.84
ELS_9	defines success not just by results but also the way that they are obtained0	.77	.76
ELS_10	when making decisions, asks 'what is the right thing to do?'	.77	.76
10 items in scale Cronbach's α =.93		Items mean = Standard devi Average interit	

Table 5.7c Sample III factor loadings and reliability analyses for the Ethical Leadership Scale

SAMPLE III			
Ітем	My direct supervisor	FACTOR LOADINGS	CORRECTED ITEM-TOTAL CORRELATION
ELS_1	listens to what employees have to say	.73	.71
ELS_2	disciplines employees who violate ethical standards	.51	.52
ELS_3	conducts his/her personal life in an ethical manner	.47	.46
ELS_4	has the best interests of employees in mind	.84	.80
ELS_5	makes fair and balanced decisions	.89	.84
ELS_6	can be trusted	.90	.84
ELS_7	discusses ethics and values with employees	.61	.60
ELS_8	sets the right example in terms of ethics	.89	.86
ELS_9	defines success not just by results but also the way that they are obtained	.81	.80
ELS_10	when making decisions, asks 'what is the right thing to do?'	.79	.78
10 items in scale Cronbach's α =.93		Items mean = 3.6 Standard deviatio Average interitem	n = .76

Work characteristics

I conducted reliability and confirmatory factor analyses in two stages. First, I tested the measurement model derived from the PCA results on data from Sample III (the semi-public organization) to examine the convergent and discriminant validity of the measures for job autonomy, (internal) task significance, and moral task complexity and provide further evidence for their validity and reliability across different samples. Using the results of this reliability and CFA analysis, I hypothesized an adjusted model of the work characteristics and tested this adjusted measurement model using data from Sample I. This final CFA indicates the reliability and validity of the measures as they are used in the full model tests in Chapter 8. Since no data for task publicness was available for Sample III, this variable was only included in reliability and validity analyses of Sample I. Figures 5.2a through 5.3b and Tables 5.8 and 5.9 summarize the results. I first discuss the Sample III reliability and CFA results before discussing the results for Sample I and presenting the final measures as they are used in the structural model in Chapter 8.

Sample III reliability and CFA. I conducted reliability analyses on data from Sample III for each of the scales I derived from the PCA results presented earlier. The analyses indicate that for job autonomy, item 5 ("in your work, how often does someone else determine what the results of your work should be?") has a negative effect on the overall scale reliability. Since this item is not of particular theoretical importance, removal of the item seemed appropriate. The resulting 4-item scale has a Cronbach's alpha of .86 (see Table 5.8). The reliability analyses further indicate that task significance has good internal consistency, with a Cronbach's alpha value of .86. Moral task complexity, finally, has good reliability as well. However, both items 4 ("in my work the moral decisions that I have to make are actually rather easy (reversecoded)") and item 8 ("In my work I sometimes have to make decisions that go against my own conscience") have a negative effect on the consistency of the scale. Removal of these two items resulted in a highly reliable scale, as indicated by Cronbach's alpha values of .89.

I then examined the convergent and discriminant validity of the adjusted measures for job autonomy and moral task complexity, as well as the original internal task significance scale, in the confirmatory factor analyses. While the modification indices suggested revealed no significant cross-loadings and factor loadings showed sufficient convergent validity, the CFA results indicated only moderate fit of this model to the data of Sample III (Model A: $\chi 2 = 218,526$, df = 62, p <.001; SRMR =.060; CFI =.94; RMSEA =.08; see Figure 5.2a). Hence post-hoc modification of the model was deemed necessary. Modification indices specifically suggested that the error

term of item 6 of Moral task complexity ("In my work, difficult moral dilemmas occur"") correlated to the error terms of several other items in the MTC measure, suggesting redundancy. Removal of MTC_6 indeed improved model fit significantly, while the AIC lowered from 302,526 to 213,113. The final model fit is acceptable (Model B: χ 2 = 135,113, df = 51, p <.001; SRMR =.053; CFI =.96; RMSEA =.07). The adjusted 5-item MTC scale has a Cronbach's alpha of .87 (see Figure 5.2b).

Sample I reliability and CFA. For Sample I, I proceeded further to test and confirm the reliability and factor structure of the adjusted scales that I derived from the analyses of the Sample III data (see Table 5.9). The reliability analyses indicate good internal consistency for the measures of job autonomy (4 items, Cronbach's alpha =.77), task significance (3 items, alpha =.82), task publicness (7 items, alpha =.89), and moral task complexity (5 items, alpha =.86). Figures 5.3a and 5.3b present a graphical summary of the CFA analyses. The initial confirmatory factor analysis shows that there is adequate convergent and discriminant validity, yet the hypothesized measurement model did not fit the data of Sample I as well as expected: $\chi 2 = 426,840$, df = 146, p <.001; SRMR =.053; CFI =.91; RMSEA =.07.

Closer inspection of the modification indices suggested that the lower fit of the model was specifically attributable to items related to task publicness, the measure for which no data was available in Sample III and no prior CFA was therefore conducted. More specifically, the error term of item TP_4 correlated with error terms of other items and thus appeared to be redundant. Removal of TP_4 resulted in better fit compared to the original model (with AIC lowered from 552,840 to 375,885) reasonable model fit (χ 2 = 255,885, df = 129, p <.001; SRMR =.049; CFI =.95; RMSEA =.05). Moreover, after removing TP_4 the resulting 6-item task publicness scale remained highly reliable with a Cronbach's alpha of .87.

Table 5.8 Sample III factor loadings and reliability analyses for work characteristics Page 168-169 >>

MORAL TASK COMPLEXITY				
Ітем	In MY WORK	FACTOR LOADINGS	CORRECTED ITEM-TOTAL CORRELATION	
MTC_1	I have to make difficult decisions that come at a cost to others	.81	.73	
MTC_2	I have to make important moral decisions	.82	.74	
MTC_3	I struggle with decisions in which I have to weigh the interests of different parties against one another	.74	.66	
MTC_5	l am confronted with difficult decisions that affect the personal lives of others	.69	.66	
MTC_7	I have to make significant decisions in which the morally 'right' thing to do is not immediately clear	.67	.65	
5 items in s Cronbach		Items mean = 2.54 Standard deviation Average interitem	n = .95	
Deleted items	In my work	Reason		
MTC_4	the moral decisions that I have to make are actually rather easy (reverse-coded)	Reliability increases if item deleted		
MTC_6	difficult moral dilemmas occur	Correlated error-terms and cross- loading with other latent factors		
MTC_8	I sometimes have to make decisions that go against my own conscience	Reliability increase	es if item deleted	

TASK SIGNIFICANCE							
ITEM	THE WORK THAT I DO ON A DAILY BASIS	Y BASIS FACTOR LOADINGS					
TS_1	has consequences for a large number of colleagues within the organization	.75	.70				
TS_2	is a determining factor in the well-being of colleagues within the organization	.90	.78				
TS_3	is of great importance to the work success of other colleagues	.81	.74				
3 items in scale Cronbach's α =.86		Items mean = 3.26 Standard deviation = 1.07 Average interitem correlation = .67					

JOB AUTONOMY							
Ітем	ÎN YOUR WORK	FACTOR LOADINGS	CORRECTED ITEM-TOTAL CORRELATION				
Aut_1	how often does someone else determine what tasks you should do?	.83	.75				
Aut_2	how often does someone else determine when you should do your work?	.88	.78				
Aut_3	how often does someone else determine where you should do your work?	.73	.67				
Aut_4	how often does someone else determine how you should do your work?	.71	.66				
4 items in s	scale	Items mean = 3.4	.0				
Cronbach's	s a =.87	Standard deviation	n = .98				
		Average interitem	correlation = .62				
Deleted items	In your work	Reason					
Aut_5	how often does someone else determine what the results of your work should be?	Reliability increase	es if item deleted				

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Table 5.9 Sample I factor loadings and reliability analyses for work characteristics Page 170-171 >>

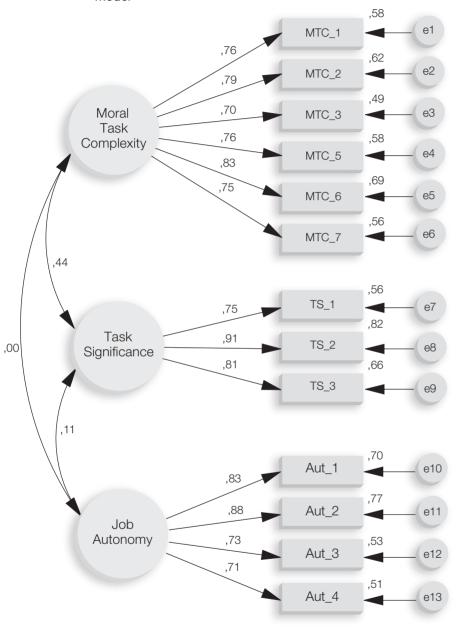
MORAL TASK COMPLEXITY								
Ітем	In my work	FACTOR LOADINGS	Corrected Item-Total Correlation					
MTC_1	I have to make difficult decisions that come at a cost to others	.75	.68					
MTC_2	I have to make important moral decisions	.73	.67					
MTC_3	I struggle with decisions in which I have to weigh the interests of different parties against one another	.70	.64					
MTC_5	I am confronted with difficult decisions that affect the personal lives of others	.80	.73					
MTC_7	I have to make significant decisions in which the morally 'right' thing to do is not immediately clear	.77	.70					
	5 items in scale Cronbach's $\alpha = .86$		9 n = .93 correlation = .56					

TASK SIGNIFICANCE							
Ітем	THE WORK THAT I DO ON A DAILY BASIS	FACTOR LOADINGS	Corrected Item-Total Correlation				
TS_1	has consequences for a large number of colleagues within the organization	.83	.72				
TS_2	is a determining factor in the well-being of colleagues within the organization	.84	.71				
TS_3	is of great importance to the work success of other colleagues	.66	.61				
3 items in scale Cronbach's α =.82		Items mean = 3.30 Standard deviation = 1.00 Average interitem correlation = .61					

	TASK PUBLICNESS			
Ітем	THE WORK THAT I DO ON A DAILY BASIS	FACTOR LOADINGS	CORRECTED ITEM-TOTAL CORRELATION	
TP_1	is socially relevant	.57	.58	
TP_2	is directly influenced by decision that political authorities make	.57	.66	
TP_3	is closely reviewed by the media	.66	.64	
TP_5	can have direct or indirect consequences for political authorities when it goes wrong	.88	.77	
TP_6	is directly or indirectly of importance for political decision-making	.90	.81	
TP_7	is typical for the work of a public organization	.64	.60	
6 items in Cronbach		Items mean = 3 Standard deviat Average interiter		
Deleted items	The work that I do on a daily basis	Reason		
TP_4	is important for the functioning of society	Correlated error-terms and cross- loading with another latent factor		

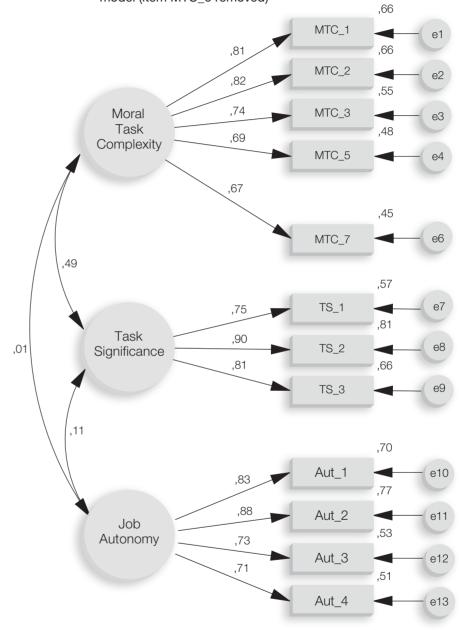
	JOB AUTONOMY				
Ітем	In your work	FACTOR LOADINGS	Corrected Item-Total Correlation		
Aut_1	how often does someone else determine what tasks you should do?	.68	.56		
Aut_2	how often does someone else determine when you should do your work?	.76	.62		
Aut_3	how often does someone else determine where you should do your work?	.64	.56		
Aut_4	how often does someone else determinehow you should do your work?	.63	.55		
4 items in	scale	Items mean = 3.35			
Cronbach	Cronbach's $\alpha = .77$		n = .75		
		Average interitem	correlation = .46		

Figure 5.2a Sample III CFA results for the hypothesized work characteristics model



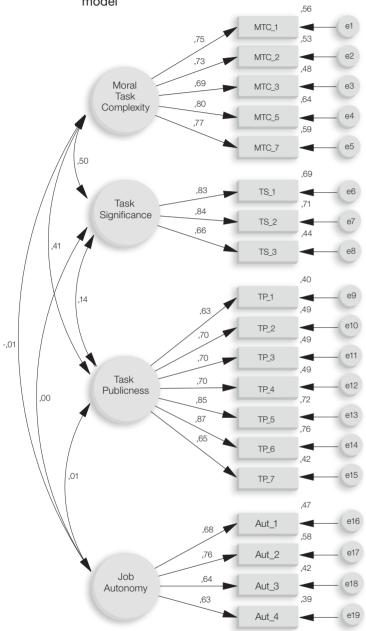
Model A fit indices: χ 2 = 405,551, df = 101, ρ <.001; SRMR =.060; CFI =.90; RMSEA =.09. Numbers indicate standardized estimates.

Figure 5.2b Sample III CFA results for the adjusted work characteristics model (item MTC_6 removed)



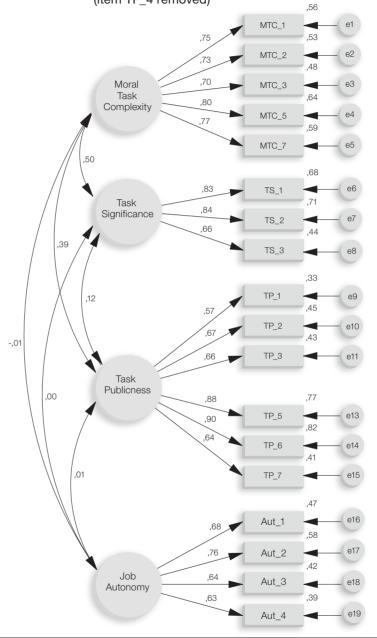
Model B fit indices: χ 2 = 135,113, df = 51, p <.001; SRMR =.053; CFI =.96; RMSEA =.07. Numbers indicate standardized estimates.

Figure 5.3a Sample I CFA results for the hypothesized work characteristics model



Model A fit indices: χ 2 = 426,840, df = 146, p <.001; SRMR =.053; CFI =.91; RMSEA =.07. Numbers indicate standardized estimates.

Figure 5.3b Sample I CFA results for the adjusted work characteristics model (item TP_4 removed)



Model B fit indices: $\chi 2 = 255,885$, df = 129, p <.001; SRMR =.049; CFI =.95; RMSEA =.05. Numbers indicate standardized estimates.

5.4.5 Common method bias test

To test for possible common method bias, I conducted Harman's single method factor test and modeled a common method factor. The model tested in Chapter 7 is explicitly concerned with constructs that are inherently subjective and perceptual, as it aims to examine the relation between IELT and *perceptions* of ethical leadership (rather than actual ethical leadership behavior). Common method bias is therefore not relevant to the analyses involved in this chapter. Arguably, since the model includes (perceptions of) structural work characteristics, CMV may be considered a factor in the analyses for Chapter 8. Therefore I conducted common method bias tests only on the data used for the analyses in that particular chapter (Sample I).

I conducted Harman's single factor test (Podsakoff et al., 2003; Podsakoff & Organ, 1986) by performing a factor analysis on all items related to hierarchical position, job autonomy, task significance, task publicness, and moral task complexity, and the five IELT in SPSS, extracting one single factor (no rotation). The resulting factor explained only 21.80% of the variance. As this is well below the threshold of 50% (i.e., a majority) of the variance being explained by a single latent factor (see Podsakoff et al., 2003), this suggests common method variance is not particularly problematic. I also ran a structural equation model of the final empirical models of both Chapter 7 and 8 with an added common latent factor 56. A comparison between the models with this common latent factor and those without showed no large differences in any of the standardized regression paths: in both the Chapter 7 and Chapter 8 models all delta were <.04. I therefore conclude that common method variance is unlikely to be an issue in the data.

5.5 Conclusion

This chapter discussed the development, validity, and reliability of the survey research that forms the basis for the following chapters. The empirical results will be presented next in three separate chapters. Chapter 6 outlines the descriptive results. Bearing the sample limitations in mind, this chapter answers the question: which expectations of ethical leadership identified in the exploratory research are most prevalent among working adults in the Netherlands? It also reviews the outcomes on other key variables included in the research, such as the ethical leadership behaviors that respondents observe in their managers, their moral task complexity, and task significance. As

such, Chapter 6 provides a backstory to the hypothesis tests in Chapters 7 and 8. Chapter 7 tests hypotheses on the relationship between respondents' IELT and their perceptions of ethical leadership. Drawing on the results of the exploratory research, this chapter examines to what extent employees' expectations of ethical leadership match the attributes and behaviors they observe in their manager. Furthermore, it shows that a discrepancy between the managers' characteristics and behaviors and one's own implicit ethical leadership theory can negatively impact perceptions of ethical leadership. Finally, Chapter 8 will test hypotheses regarding the extent to which IELT are shared among employees with similar structural work characteristics. The analyses in that chapter indicate that IELT indeed are not fully idiosyncratic. Instead, there is structural variation in IELT that can be traced back to characteristics of respondents' work environment and to the moral task complexity of the work in particular. These results in part confirm the findings of the exploratory qualitative research in Part I of the dissertation; in some respects however, the results deviate from formulated expectations as an interesting, yet somewhat unexpected pattern on implicit ethical leadership theories emerges.

⁵⁶ For this test I included all variables included in the original hypothesized model and added a common latent factor with regression paths to all observed variables. The regression paths were subsequently constrained to be equal, while variance in the common method factor was constrained to 1.

CHAPTER



DESCRIPTIVE RESULTS: ETHICAL LEADERSHIP AND IELT IN THE NETHERLANDS

6.1 Introduction

This chapter outlines the descriptive results of the survey research. As such, it serves two purposes. The first is to provide background information to the studies reported in Chapters 7 and 8. The second is to extend and validate the findings of the exploratory research in Part I of the dissertation by examining the fourth subquestion of the dissertation: to what extent do working adults in the Netherlands endorse the ideal-typical implicit ethical leadership theories identified in the Q-study (see Chapter 4)? Figure 4.2 in Chapter 4 illustrates the main aspects of the five ideal-typical IELT. The present chapter begins by highlighting the extent to which respondents endorse each of these IELT. It then discusses the ethical leadership characteristics and behaviors that respondents perceive in their direct supervisor⁵⁷. This includes both the results on Brown et al.'s (2005) Ethical Leadership Scale as well as results on the extent to which respondents found the IELT-vignettes to match the leadership provided by their direct supervisor. As an indication of the varying work contexts in which the respondents operate, the chapter concludes with a brief report of the descriptive results of the main work characteristics of interest hierarchical position, job autonomy, task significance, task publicness, and moral task complexity. Relevant correlations between the various variables are discussed in more detail in Chapters 7 and 8.

⁵⁷ Since Chapter 7 deals directly with the effects of the discrepancy between IELT and perceived (observed) ethical leadership, a more detailed discussion on the level of consistency/ discrepancy between IELT and perceived ethical leadership is included in Chapter 7.

6.2 Implicit Ethical Leadership Theories

Table 6.1 reports the descriptives of the Likert-scale measures of respondents' relative agreement with each of the five ideal-typical implicit ethical leadership theories, while Figures 6.1 – 6.3 provide a summary of which of these five ideal-typical implicit ethical leadership theories best fit the respondents' own IELT overall⁵⁸. As expected, the mean endorsement scores for most of the IELT are relatively high (and thus negatively skewed⁵⁹) in all three samples. This suggests that nearly all ideal-typical IELT have elements that appeal to most of the respondents and that a large majority of the aspects included in the various IELT are deemed important to ethical leadership, albeit in different degrees and combinations. The tables further indicate that the distribution of IELT in Samples I and II –which both consist of primarily highly educated professionals - is more or less similar. Sample III, with mostly lower and mid-level educated employees of a semi-public organization, shows a slightly different IELT endorsement pattern.

Table 6.160 Descriptive results for the Likert-based IELT measure

IDEAL-TYPICAL IELT	S AMPLE I <i>N</i> = 355			SAMPLE II N = 519		_E 391
	М	SD	М	SD	М	SD
Safe Haven Creator	4.15	.72	4.20	.68	4.07	.84
Practicing Preacher	3.72	.93	3.75	.86	3.42	.92
Moral Motivator	3.69	.94	3.54	.91	3.57	1.01
Social Builder	3.69	.94	3.84	.85	3.33	1.08
Boundaries Setter	2.97	.97	2.85	.94	2.98	1.12

⁵⁸ As discussed in Chapter 5, the survey originally also included a measure of respondents' agreement with individual statements from the Q-set (see §5.3.1). However, this measure is not used in the further analyses. The results on this measure are therefore not discussed in further detail. Data from the measure was compared with the results of the other two IELT measures. To the extent that this comparison leads to additional insights that aid the interpretation of the results, this is explicitly noted in the text.

Both in the cross-sector sample of working adults (Sample I) and the Netherlands Institute of Psychology sample (Sample II) respondents mostly prefer their ethical leaders to be Safe Haven Creators (37.1% and 36.3%, respectively; see Figure 6.1 and 6.2). Consistent with this, the mean agreement scores for the Safe Haven Creator, which represent the extent to which respondents found the Safe Haven to be in agreement with their own IELT, are considerably higher for the than those for any of the other ideal-typical IELT (see Table 6.1). A majority of the respondents in these two samples thus prefers an approach in which the ethical leader role models the appropriate behavior and shows accountability for his or her own behavior. Above all, respondents emphasized that the ethical leader should create an environment where employees are allowed to make mistakes and learn from them, and where suspicions of wrongdoing can be safely reported. To most respondents, safety is thus a critical part of ethical leadership. Such emphasis is in line with recent studies that show psychological safety to be a key mechanism by which ethical leaders affect their followers (Driscoll & McKee, 2007; Neubert et al., 2009; Walumbwa & Schaubroeck, 2009). Yet, while the substantial backing for the Safe Haven Creator seems to supports a social learning approach to ethical leadership (cf. Brown et al., 2005), it does appear to be somewhat more passive or reactive than the proactive type of ethical leadership laid out in most academic conceptualizations.

Their endorsement of the Safe Haven Creator also suggests that a majority of the respondents in Samples I and II expect an ethical leader not to talk about ethics and integrity too much. This too, contrasts with academic conceptualizations of ethical leadership, which typically stress that explicit and frequent communication about ethics is a key distinguishing ethical leadership behavior (e.g., Brown et al., 2005; Kalshoven et al., 2011; Yukl et al., 2013). This is not to say that supporters of the Safe Haven Creator believe communication on ethics should be avoided completely. Results from the individual statements on what ethical leadership should entail suggest they do consider some level of communication on ethics desirable. However, it should not be addressed too frequently and explicitly in everyday communication. For some respondents, this may be because the work context in which they operate does not evoke too severe moral dilemmas, and hence too much explicit discussion on ethics and values seems unnecessary. Chapter 8 will test whether this is indeed the case. Yet it may also be that in the Dutch context, where ethics and integrity are increasingly institutionalized in organizational policies and training programs and the ethics industry has become booming business (Huberts, 2005; Van den Heuvel et al., 2012), a substantial number of people have grown tired of all the attention to ethics. Arguably, too much explicit emphasis on ethics could cause resistance or cynicism and hence prove counterproductive in the long run. While such speculation cannot

⁵⁹ The degree of skewness was calculated as ((S-0)/SE_skew), kurtosis was calculated as ((K-0)/SE_kurtosis). As expected, both the single-item Likert-based measures for the IELT and those for perceived ethical leadership revealed significant (mostly negative) skew and kurtosis. For the ELS, skewness scores were significant as well in all three samples, but there was no kurtosis. Consistent with the calculations, Kolmogorov-Smirnov tests confirmed significant deviations from the normal distribution for both the ELS and the vignette-based measures. Examination of outliers further indicated that while some outliers did occur across the samples, these did not seem particularly problematic and there was insufficient substantive rationale for removal of any of the associated cases.

⁶⁰ Means indicate the extent to which respondents, on average, found the ideal-typical IELT to be in agreement with their own personal IELT.

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be confirmed or disproved with the data available for this dissertation, it is consistent with comments made by several respondents across the three samples.

In both Sample I and II the Practicing Preacher, which seems more consistent with standard academic perspectives on ethical leadership (e.g., Brown et al., 2005; Kalshoven et al., 2011; Yukl et al., 2013), is a close second favorite: 33.1% (Sample I) and 35.5% (Sample II) of the respondents indicated this IELT as the one best matching their own perspective on what ethical leadership entails. Mean agreement scores, however, are lower than those for the Safe Haven Creator (M = 3.72, SD =.93 and M= 3.75, SD =.86 in Sample I and II, respectively). Contrary to the Safe Haven Creator, the Practicing Preacher IELT envisions an ethical leader that proactively and explicitly aims at fostering ethical behavior among followers. Indeed, according to respondents endorsing this perspective, an ethical leader should go beyond role modeling and showing moral courage: he should also engage followers in regular discussions about values, principles, norms and dilemmas.

Interesting differences between Samples I and II can be seen in the endorsement of the Moral Motivator and the Social Builder perspectives on ethical leadership. Figure 4.2 in Chapter 4 shows that the Moral Motivator view is primarily about the moral character of the leader, and that it resists proactive moral management: ethical leaders are portrayed as people with strong moral character, self-reflection, and openness to criticism, but do not make ethics a priority in the organization. The Moral Motivator is clearly less popular than the Safe Haven Creator and Practicing Preacher, with mean agreements scores of 3.69 (SD =.94) and 3.54 (SD =.91) in Samples I and II, respectively. Nevertheless, 13.3% of the respondents in Sample I indicated the Moral Motivator as the one that best matched their conception and expectation of ethical leaders. In Sample II, on the other hand, the Moral Motivator scored lower and only 8.6% considered this the best representation of their view on ethical leadership (see Figures 6.1 – 6.3). For the Social Builder the opposite pattern emerges. This perspective emphasizes the need for ethical leaders to establish strong, caring relationships with followers and to incorporate different perspectives and interests into a shared set of group values, norms, and decision-making processes. The endorsement of this IELT appears to be greater among the members of the NIP (Sample II) than in the across-sector sample of working adults (Sample I), with 16.2% versus 11.9% of the respondents indicating the Social Builder as the IELT best matching their ideal image of an ethical leader.

Most likely the differences between Samples I and II are the result of differences in the respondents' work context. Respondents in Sample I are spread over various organizational contexts and functions, with varying levels of expected moral task complexity. Sample II however, is more homogenous in the sense that all respondents are in the same profession – a profession for which the results in §6.4 reveal relatively

high levels of moral task complexity. As argued and empirically tested in Chapter 8, individuals who experience considerable moral dilemmas in their everyday work are more likely to prefer an ethical leader with strong moral reasoning abilities, high moral standards, and a focus on shared ethical decision-making processes – aspects particularly notable in the Social Builder IELT.

Sample III shows a somewhat different pattern of IELT endorsements than the other two samples. Similar to Sample I and Sample II, the Safe Haven Creator still receives the highest mean agreement score of all the ideal-typical IELT (M = 4.07, SD =.84) in Sample III. Yet when asked which of the vignettes best described their own IELT, both the Safe Haven Creator (27.2%) and the Moral Motivator (29.5%) are relatively popular among respondents of this semi-public organization. While 22.3% of the respondents indicated it as their 'top choice', support for the Practicing Preacher perspective on ethical leadership is considerably less than in Samples I and II. Taken together, these results suggest that in Sample III respondents consider the moral character of the leader particularly important and prefer a more implicit approach to fostering ethics in the organization. In line with the findings in Chapter 4, the most likely explanation for this finding again seems to be respondents' moral task complexity. Sample III respondents reported considerably lower levels of moral task complexity than respondents in the other two samples (see §6.4). In the open text boxes included in the survey, Sample III respondents noted that, in their view, much of the moral complexity in their work is either resolved by extensive, strict procedures and regulations or by their supervisor, who they indicated as the one responsible for making decisions when moral dilemmas occur. As a result, they experience less moral task complexity themselves and, presumably, do not consider a proactive approach to ethical leadership (e.g., the Practicing Preacher) necessary.

Another important finding is that the mean endorsement scores in the third sample are lower than in the two other samples across all IELT, while the standard deviations are generally higher (see Table 6.1). This result implies that within Sample III, a single-organization sample, there was actually less agreement about what ethical leadership entails than there was in the across-sector Samples I and II. This is in contrast to arguments by Dickson and colleagues (2006), who suggested that people's needs and expectations of (ethical) leadership are shaped by organizational socialization, experiences, and sense-making processes and therefore likely to be shared within organizations. The relative disagreement between respondents in Sample III appears especially related to their having a formal leadership position or not. In the organization concerned, both the survey data and information received during the data collection pointed towards subcultures within the organization that relate directly to leadership: differences between leaders and non-leaders were clearly noticeable and indeed resulted in significantly different responses on many of the variables included in the

Figure 6.1 Endorsement of the five implicit ethical leadership theories in Sample I

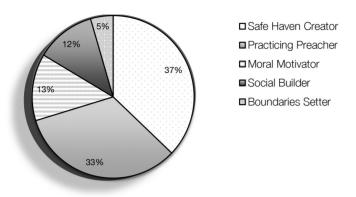


Figure 6.2 Endorsement of the five implicit ethical leadership theories in Sample II

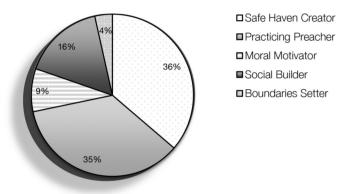
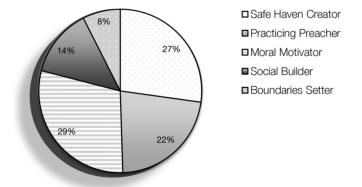


Figure 6.3 Endorsement of the five implicit ethical leadership theories in Sample III



survey, including the respondents' IELT⁶¹.

Finally, it is interesting to note that across all three samples, respondents endorse the Boundaries Setter the least. With mean endorsement scores between 2.85 (SD =.94) and 2.98 (SD = 1.12), this perspective is not particularly representative of followers' conceptions and expectations of ethical leadership. This finding is consistent with the relatively strong endorsement of the Safe Haven Creator and the Practicing Preacher, both of which include elements of independent moral decision-making. It also fits with Den Hartog et al.'s (1999) and Resick et al.'s (2006) results in that it shows the importance of collective orientation, participation, and empowerment as characteristic features of Dutch conceptions of leadership in general, and ethical leadership in particular. Nevertheless, a small percentage of the respondents in each sample (between 3.5% in Sample II and 7.5% in Sample III) did indicate this zero-tolerance and compliance-based approach to ethical leadership as the one that best matched their own implicit ethical leadership theory. As such, the Boundaries Setter describes a marginalized, yet relevant perspective on what ethical leadership should entail.

6.3 Perceptions of Managerial Ethical Leadership

Across the three samples the majority of respondents indicated that the characteristics and behavior of their direct supervisor come closest to that of the Safe Haven Creator (see Figures 6.4 through 6.6: 40.6%, 32.5%, and 26.4% in the three samples respectively). With mean scores between 3.20 (SD = 1.12) and 3.36 (SD = 1.11) there is room for improvement in the extent to which supervisors truly exert this type of ethical leadership though (see Table 6.2). Moreover, ethical leader characteristics and behaviors described in the Social Builder, Moral Motivator, and especially the Practicing Preacher vignettes seem to occur even less frequently. While the Practicing Preacher is a fairly popular IELT, this proactive and explicit ethical leadership approach in fact shows little resemblance to the type of leadership that respondents observe in their supervisor: only 6.0% in Sample I and 9.1% in Sample II believe that the Practicing Preacher vignette best describes the leadership of their supervisor. In Sample III, this percentage is somewhat higher (15.7%), but again not particularly high.

⁶¹ It is beyond the scope of this dissertation to discuss the differences between leaders and non-leaders in this particular sample in detail. Differences between the leaders and non-leaders were confirmed to be statistically significant however, and reported in the internal research report drafted for the organization in question. In addition, I controlled for the effects of having a formal leadership position in the organization when conducting the analyses for Chapter 7, in which data from this sample is used for model testing.

In addition, not all respondents had ethical leaders that fit a particular ethical leadership description. Indeed, a substantial number of respondents indicated that none of the vignettes best fit the leadership provided by their direct supervisor: 18.2% in the across-sector working adult sample, 22.4% in the NIP sample and 16.2% in the sample of the semi-public organization. The qualitative responses following the ethical leadership vignettes indicate two main reasons for this. Some respondents noted that their supervisor shows such a mix of characteristics and behaviors described in the vignettes that they feel none of the descriptions fit 'best'. Other respondents that selected this option described their supervisors as "new", "not really having a particular style" and/or "still looking for their own leadership style", suggesting that respondents perceive their supervisor's leadership as more or less ethically neutral (cf. Treviño et al., 2003).

Table 6.2 Descriptive results for Likert-based measure of perceived managerial ethical leadership

PERCEIVED ETHICAL LEADERSHIP	SAMPLE I N = 355		Sample N = 8		SAMPLE III N = 391
	М	SD	М	SD	M SD
Safe Haven Creator	3.30	1.05	3.20	1.12	3.36 1.11
Practicing Preacher	2.54	.99	2.42	.93	2.84 1.02
Moral Motivator	2.72	1.09	2.58	1.03	2.91 1.13
Social Builder	2.72	1.05	2.74	1.09	2.57 1.06
Boundaries Setter	2.33	1.01	2.21	.86	2.57 1.11

Between 2.9% and 4.9% of the respondents indicated that they considered their direct supervisor to be an unethical leader. While this is a relatively small proportion of the respondents overall, it suggests that unethical leadership is not uncommon. What characterizes these unethical leaders, however, is diverse. Some are described as lacking honesty, openness, and transparency and being a bad role model overall, not applying the rules they set for others to themselves. Several respondents further commented that their supervisors are self-centered, and only interested in self-preservation and ensuring their position within the organization. As a result, these respondents note, their supervisors are more loyal to those above them than they are to their subordinates and will use manipulation, intimidation, political games, nepotism, and "strategic" lies to achieve their objectives. Furthermore, several respondents commented, they are not open to criticism, show no accountability, and are unwilling to admit to their mistakes. Two other respondents suggest that their

supervisor is unethical because he or she acts on impulse and emotions and thereby creates an unsafe and unpredictable environment in which the interests of employees and the broader society are largely neglected.

In addition to the vignettes, supervisors' overall reputation for ethical leadership was also measured using Brown et al.'s (2005) Ethical Leadership Scale (ELS). As Table 6.4 reveals, the mean scores on this scale range between 3.45 (Sample II) and 3.62 (Sample III), which seems consistent with distributions reported in other ethical leadership studies using the ELS (e.g., Mayer et al., 2009; Neubert et al., 2009; see however Avey et al., 2010; Toor and Ofori, 2009). However, in comparing the vignette-based measures of perceived managerial ethical leadership to the results on the ELS, an interesting result emerges: the mean scores on the ELS are somewhat higher than those of the vignettebased measures. In part this may be attributable to the aforementioned comments from respondents that in some cases each vignette was only partly in line with their perceptions of the supervisor's leadership, hence suppressing the mean Likert scores for the vignette-based measures. Another explanation for the difference between the ELS and the vignette-based measure could be that the vignettes include a wider range of more specific, detailed characteristics and behaviors. The 10-item ELS on the other hand, describes only a limited number of more general characteristics and behaviors and is thus more likely to fit with varying practical manifestations of ethical leadership (see Chapter 3). As such, the vignettes could be considered a more detailed and specific assessment of how the general ethical leadership characteristics and behaviors measured by the ELS are enacted in practice.

Reviewing both the results of the ELS and vignette-based measures together, it seems respondents typically perceive their managers as taking a more passive, reactive approach to ethical leadership than that recommended by most academics. In light of the relatively high scores for perceived Safe Haven Creator leadership and the much lower scores for the Practicing Preacher, communication and discussions about ethics and values in particular seems limited to some talk about values, principles, and moral dilemmas, but not too explicit and not too frequently. Indeed, in the ELS, the one item measuring this aspect of ethical leadership consistently scores lower than any other item included in the scale (see Table 6.3). This result is also consistent with findings in Chapter 3, which suggested that managers themselves do not always consider explicit ethics communication desirable and in some organizational contexts even expect it to be counterproductive. Likewise, both the ELS and the vignettes suggest moral person aspects such as trust, listening, and caring, are considerably more prominent than aspects such as ethical role modeling and reinforcement, which reflect more proactive moral management.

Figure 6.4 Perceptions of managerial ethical leadership in Sample I

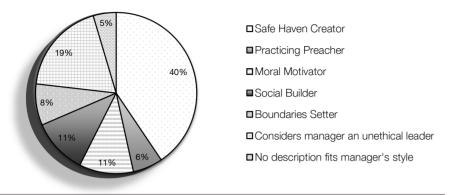


Figure 6.5 Perceptions of managerial ethical leadership in Sample II

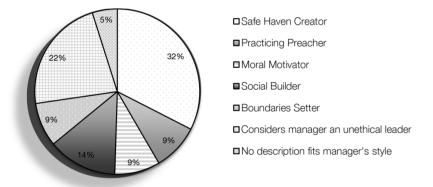


Figure 6.6 Perceptions of managerial ethical leadership in Sample III

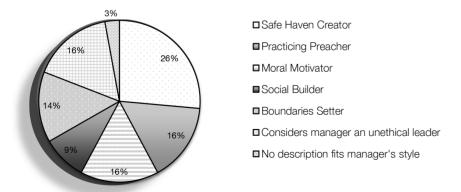


 Table 6.3
 Descriptive results for Brown et al.'s (2005) Ethical Leadership Scale

MY DIRECT SUPERVISOR		MPLE : 355		SAMPLE II N = 519		SAMPLE III N = 391	
	М	SD	М	SD	М	SD	
listens to what employees have to say	3.82	.96	3.77	1.03	3.78	1.07	
disciplines employees who violate ethical standards	3.42	.90	3.33	.95	3.59	.93	
conducts his/her personal life in an ethical manner	3.48	.76	3.45	.75	3.49	.74	
has the best interests of employees in mind	3.84	.88	3.81	.95	3.80	.97	
makes fair and balanced decisions	3.59	.93	3.40	1.05	3.70	1.01	
can be trusted	3.67	1.13	3.61	1.19	3.88	1.05	
discusses ethics and values with employees	2.91	1.08	2.94	1.07	3.31	.97	
sets the right example in terms of ethics	3.38	1.03	3.32	1.07	3.56	1.01	
defines success not just by results but also the way that they are obtained	3.44	1.06	3.30	1.11	3.51	1.06	
when making de-cisions, asks 'what is the right thing to do?'	3.49	.96	3.57	.94	3.61	.95	
Total	3.50	.71	3.45	.79	3.62	.76	

Aside from the overall pattern of perceived managerial ethical leadership, there are some notable differences between the three samples. For instance, Moral Motivator-type behavior is most prevalent in the semi-public organization (Sample III, 15.7% versus 10.9% in Sample I and 8.9% in Sample II). Similarly, the Practicing Preacher and the Boundaries Setter are observed most by respondents in this third sample (15.7% and 14.1%), and less so by respondents of Sample I (6.0% and 8.3%) and Sample II (9.1% and 8.6%). This finding fits with Sample III respondents' feedback that much of their work is bound by procedures and regulations that are communicated, implemented, and strictly enforced by their supervisors. Social Builder leadership, on the other hand, is observed most by respondents in Sample II (13.6% versus 11.1% in Sample I and 8.9% in Sample IIII), while respondents in Sample I reported the most Safe Haven Creator

leaders out of all three samples. For these findings, no clear explanation was found in the data itself. More importantly however, it should be noted that the differences between the samples represent differences in the manifestation of ethical leadership that are not immediately apparent from the ELS scores. This supports arguments made in Chapter 3 that while the ELS is a sound measure for ethical leadership overall, it does not provide specific information about how ethical leadership takes form in practice. In other words, while the ELS works as a general measure, it is not particularly sensitive to the variform universal nature of ethical leadership (see Bass, 1997).

6.4 Work Characteristics

Drawing on the results of the exploratory research in Part I of this dissertation, it seems likely that at least some of the apparent differences in practitioners' IELT are attributable to the specific work environment in which they operate. Arguably, the extent to which various structural characteristics of the work environment cause higher or lower moral task complexity will affect which of the five IELT respondents find most appealing and fits best given the circumstances at hand. Chapter 8 examines empirically the viability of such an argument focusing on four key work characteristics that the qualitative studies suggested could impact on moral task complexity and, subsequently, follower IELT - job autonomy, task significance, task publicness, and hierarchical position. As discussed in Chapter 5, the analyses in Chapter 8 will be conducted on data from Sample I. For comparative purposes, however, Table 6.4 also reports the descriptives of respondents' work characteristics in Samples II and III.

In regard to the four key work characteristics, the first thing to note is that around 30 percent of the respondents in Sample I hold a management position within their organization, varying from lower level (team leader) positions to higher top-level management. At face value, and in comparison to the other two samples, Sample I thus seems to hold both a realistic and workable number of respondents to represent different hierarchical positions. Table 6.4 also reveals that the amount of job autonomy is more or less consistent across the three samples, with mean scores between 3.31 and 3.40 on a scale from 1 to 5^{62} .

Task significance here refers to the degree to which the job has a substantial impact on the lives or work of other people within the organization (see Chapter 5). Scores for task significance are moderate with a mean of 3.30 in Sample I (SD = 1.00). This score is somewhat higher than that in Sample II (M = 3.11, SD = 1.03) and similar to that in Sample III (M = 3.26, SD = 1.07). Finally, task publicness is fairly well distributed in Sample I with a mean score of 3.01 (SD = 1.16). This suggests that respondents vary in the extent to which they perceive their work as representative of public organizations and impacting the functioning of society as a whole. As intended, the data for Sample I indicate that respondents operate in rather diverse work environments. The degree of task publicness is presumably similar among the respondents of the semi-public organization (Sample III) and not measured explicitly (see Chapter 5). Since Sample Il consisted of respondents with very similar professions (i.e. profession directly or indirectly related to psychology), the variance in this sample is much lower than in Sample I (M = 2.92 and SD = .85). Given that variation in the independent variables is pivotal to model testing, Sample I seems particularly well suited for further analysis of the relation between structural work characteristics and IELT.

 Table 6.4
 Descriptive results for work characteristics

PERCEIVED ETHICAL LEADERSHIP	S AMPLE I <i>N</i> = 355		SAMP N = 8		Sampl N = 3	
	М	SD	М	SD	М	SD
Safe Haven Creator	3.30	1.05	3.20	1.12	3.36	1.11
Practicing Preacher	2.54	.99	2.42	.93	2.84	1.02
Moral Motivator	2.72	1.09	2.58	1.03	2.91	1.13
Social Builder	2.72	1.05	2.74	1.09	2.57	1.06
Boundaries Setter	2.33	1.01	2.21	.86	2.57	1.11

Interestingly, the results for moral task complexity are more diverse than the aforementioned work characteristics alone would suggest. Moral task complexity refers to the extent to which respondents experience moral dilemmas specifically related to the execution of their jobs. In Sample I, MTC scores are not particularly high or low; again, the results reveal a more or less normal distribution (M = 3.01, SD = .95) reflecting the diversity in work environments of respondents in this sample. However, moral task complexity is relatively low among respondents in the semi-public organization of Sample III (M = 2.53, SD = .95) and especially high in the NIP Sample II (M = 3.68, SD = .77). As discussed in §6.3, the lower MTC in Sample III

⁶² Both job autonomy and task significance show moderate negative skewness. Variation on job autonomy is lowest in Sample I, yet there is no significant kurtosis in the distribution for either job autonomy or task significance. Data for task publicness and moral task complexity showed no significant skewness, but the results are slightly more platykurtic (flatter) than a standard normal distribution.

probably stems from the perception among lower-level employees that most moral dilemmas are already 'taken care of' in the organization's strict procedures and regulations and/or resolved by their superiors. The considerably higher score for MTC in Sample II, on the other hand, most likely results from the direct impact that psychologists generally have on their clients. The NIP scores for MTC differ from those on internal task significance and task publicness since neither of these measures captures the impact of the work on immediate clients. In light of the more profession and organization specific scores for Samples II and III, and given that moral task complexity is a key variable in Chapter 8, data from Sample I again seems best suited for testing the full hypothesized model.

6.5 Conclusion

This chapter presented an overview of the descriptive results that are of interest to the dissertation. The main aim was to examine the extent to which working adults in the Netherlands endorse each of the five implicit ethical leadership theories identified in the Q-study in Chapter 4. In this respect, the results across the three samples were more or less consistent: of the five ideal-typical implicit ethical leadership theories, the Safe Haven Creator seems to best represent Dutch working adults' own, individual IELT, followed by the Practicing Preacher. Only in the semi-public organization (Sample III) did respondents endorse the Moral Motivator slightly more than the Practicing Preacher. The compliance-oriented Boundaries Setter seems least popular in each of the three samples.

Consistent with recent studies, the strong endorsement of the Safe Haven Creator underscores the important role that psychological safety plays in ethical leadership (cf. Driscoll & McKee, 2007; Neubert et al., 2009; Walumbwa & Schaubroeck, 2009). Furthermore, the overall findings are in line with the results in Chapters 3 and 4, as well as those in other studies (e.g., Den Hartog et al., 1999; Kalshoven et al., 2011; Resick et al., 2006) that show that people in the Netherlands generally expect leaders to employ a participatory and empowerment-based leadership style and that this applies to ethical leadership as well. Similarly, the pattern of endorsements of the five ideal-typical IELT studied discussed in the present chapter suggest that most Dutch working adults expect ethical leaders to take a integrity-based rather than a compliance-based approach, providing them with ample room and sufficient tools to enable them to make their own moral decisions. Also in line with findings from the exploratory research in Chapters 3 and 4, there was more diversity in perspectives with respect to communication as respondents within the samples varied in the

extent to which they expect ethical leaders to frequently and explicitly engage in discussions of ethics, values, and moral dilemmas.

To date, no other research on within-culture IELT exists to gauge the reliability of the studies' findings on IELT. However, the relative consistency in IELT across the three samples as well as their fit with the qualitative studies in this dissertation and other studies on cross-cultural ILT, IELT and ethical leadership in general foster at least some confidence that the findings are a fair representation of the IELT of Dutch working adults. At the same time, given the limitations of the available data (see Chapter 5), one must be careful not to draw too definitive conclusions on the exact distribution of the IELT in the population. This is even more important considering that IELT are presumably related to characteristics of one's work environment, meaning that the distribution of IELT is likely to differ somewhat across contexts. At face value, differences found between Samples I and II on the one hand and Sample III on the other indeed appear to be related to the respective levels of moral task complexity that respondents in these samples reported. The extent to which IELT vary systematically as a result of work characteristics will have to be examined more extensively in Chapter 8.

The current chapter also reviewed the extent to which respondents in the three samples perceived their direct supervisor to exhibit specific ethical leadership characteristics and behaviors. While the mean scores for ethical leadership suggest managers do well overall, the results of both the vignette-based measure and Brown et al.'s Ethical Leadership Scale do indicate that respondents generally perceived their managers as employing a somewhat passive, reactive approach to ethical leadership; scores are higher on characteristics related to the 'moral person' (cf. Treviño et al., 2003: Treviño et al., 2000: see Chapter 2) are typically higher than those referring to active role modeling, reinforcement, and especially communication about ethics. While least 20 to 30 percent of the respondents across the samples indicated the Practicing Preacher as the one best fitting their own IELT, only 6 percent of respondents in Sample I and 9 percent in Sample II believed that the Practicing Preacher vignette best described the leadership of their supervisor. Likewise, some respondents considered their leaders to be ethically neutral or even unethical. A first comparison of the IELT and the vignette-based measures of perceived managerial ethical leadership suggests substantial discrepancy between what followers expect from ethical leaders and what the characteristics and behaviors they perceive in their leaders. How extensive this discrepancy really is between respondents' IELT and the specific characteristics and behaviors exhibited by their direct supervisor, and how such discrepancy affects one's overall perception of that supervisor's ethical leadership, are the main questions of interest in the following chapter.





HOW IMPLICIT THEORIES SHAPE FOLLOWER PERCEPTIONS OF ETHICAL LEADERSHIP⁶³

7.1 Introduction

The studies reported in Chapters 3, 4, and 6 highlight how individuals across different contexts differ in their implicit assumptions, beliefs, and expectations about what ethical leadership should entail. As argued in Chapter 2, such differences in implicit theories of ethical leadership (IELT) may lead to variability in how these individuals perceive and understand the characteristics and behaviors exhibited by their leader. However, while there is an increasing number of studies delineating individuals' implicit theories of ethicalleadership (e.g., Keating et al., 2007; Martin et al., 2009; Resick et al., 2006: Resick et al., 2011; Resick et al., 2009), no empirical research exists on the extent to which such implicit theories affect subsequent observations of ethical leadership. In fact, when assessing ethical leadership and its effects, the variability in follower perceptions and its underlying causes are largely neglected (e.g., Brown et al., 2005; Kalshoven et al., 2011; Yukl et al., 2013). Yet research on the relation between follower IELT and perceptions of ethical leadership may provide critical information about how reputations for ethical leadership are formed, why variability in follower perceptions of ethical leadership occurs, and, as a result, why the effects of ethical leadership vary across contexts and among the followers of one and the same leader (see Brown & Mitchell, 2010; Hannah & Jennings, 2013; Lord & Emrich, 2000).

⁶³ An earlier version of this chapter was presented at the International Workshop on Organizational Justice and Behavioral Ethics (Heres, 2013b).

The aim of the present chapter is to highlight the importance of a more balanced approach to ethical leadership research that focuses on the roles of both the leader and followers. In line with the aforementioned research on ILT, this chapter examines if and how a lack of fit between followers' IELT and managerial practices shapes followers' subsequent perceptions of the manager's overall ethical leadership. The chapter specifically answers sub-question 6 of the dissertation research: to what extent do employees' expectations of ethical leadership match the attributes and behaviors they observe in their manager and how does this affect their perception of the ethical leadership behaviors they observe in their manager?

For scholars, the study is a reminder that measures of ethical leadership are not merely indications of 'actual' leader characteristics and behaviors, but are also likely to capture the extent to which these characteristics and behaviors meet the needs and expectations that followers have of ethical leadership. To the extent that empirical support is found for the assumption that IELT shape perceptions of ethical leadership, it furthermore provides an even stronger rationale for continuing the research on IELT and modifies previous research that considers ethical leadership from a primarily leader-centered perspective. In a more practical sense, the research reported in this chapter can help managers understand why adequate, 'textbook' ethical leadership may not always be perceived and interpreted as such by employees and so can be less effective than expected. The research also underscores the importance of engaging employees in discussion about their needs and expectations on ethical leadership. and seeking alignment between the IELT of employees and the ethical leadership practices of managers – either by altering the manager's approach to ethical leadership to better fit the IELT of followers, or by developing a new, shared understanding of what employees can and should expect of ethical leadership and why.

7.2 Theoretical Framework

As discussed at length in Chapter 2, individuals have implicit assumptions, beliefs, and expectations about the characteristics and behaviors of leaders and leadership and that they use these as a benchmark to compare and interpret the behavior of other individuals (Den Hartog et al., 1999; Eden & Leviatan, 1975; Lord & Maher, 1990, 1991; Offermann et al., 1994; Schyns & Meindl, 2005). Leader categorization research suggests that the extent to which an observed individual's characteristics and behaviors subsequently match the observer's implicit leadership theory determines whether the observer accepts that person as a leader or not (cf. DeRue & Ashford, 2010; Foti, Fraser, & Lord, 1982; Foti & Luch, 1992; House et al., 2002; Schyns

& Schilling, 2011). Hence ILT are a framework that individuals use to distinguish between 'leaders' and 'non-leaders' (Lord & Maher, 1991; Martin & Epitropaki, 2001; Phillips & Lord, 1981). In a similar vein, individuals' assumptions, beliefs, and expectations of *ethical* leadership (i.e. their IELT) are likely to play an integral role in distinguishing ethical leaders from ethically neutral and unethical leaders and may moderate a manager's ability to foster ethical decision-making and behavior among employees (e.g., Hannah & Jennings, 2013; Resick et al., 2006). However, with the exception of a recent study that shows a match between IELT and managerial ethical leadership practices heightens follower trust in the leader (Van den Akker et al., 2009), there is no empirical research to substantiate these presumed effects of IELT on perceptions of ethical leadership.

The present study addresses this gap by examining empirically the relation between IELT and perceptions of ethical leadership. To this end, it defines ethical leadership as "the character, decision-making, and behavior that a leader demonstrates to motivate others to make decisions and behave in accordance with relevant moral values and norms" (see Chapter 2). It furthermore draws on the results of Chapter 4 to distinguish between five ideal-typical implicit theories on ethical leadership. Each of these five views on what constitutes ethical leadership in organizations emphasizes different aspects of ethical leadership (see Chapter 4 for a more detailed overview of the commonalities and differences between the IELT):

- The Safe Haven Creator: a leader who creates an environment in which there
 is room to make mistakes and followers feel safe to speak up if necessary.
 The leader is open and honest about his or her decisions and actions, but
 explicit discussions about ethics and values are limited and ethical behavior is
 expected to be more or less self-evident.
- The Practicing Preacher: a leader who not only role models high ethical standards but also engages in frequent two-way communication about ethics and dilemmas. The leader emphasizes values and principles over rules and procedures.
- The Moral Motivator: a charismatic leader who role models strong moral character, authenticity, self-reflection, and openness to criticism. The leader does not make ethics a priority within the organization and leaves it up to followers to decide for themselves what is and what is not morally appropriate behavior.
- The Social Builder: a leader who emphasizes shared values and norms within the group and creates and maintains a good relationship with followers. The leader always looks at situations from different perspectives, takes account of stakeholder and societal interests in decision-making and shows moral courage, even if that comes at a cost to the organization.

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 The Boundaries Setter: a leader who sets clear boundaries and rules to prevent unethical behavior, and maintains these boundaries in a strict but just way. The leader is loyal and fair to followers, but does not tolerate unethical behavior.

With respect to the IELT, two important points must be made. First, as clusters of individual viewpoints, these ideal-typical IELT need not fully match each individual's IELT. In practice, an individual's IELT is more likely an idiosyncratic, weighed mix of each these five ideal-typical IELT⁶⁴. Second, while some of the IELT overlap considerably with academic definitions, others show interesting deviations from what scholars denote as ethical leadership (see e.g., Brown et al., 2005; Kalshoven et al., 2011; Yukl et al., 2013). Contrary to academic conceptualizations, for instance, the Moral Motivator emphasizes charisma, authenticity, and the leader's own moral character over aspects moral management; in fact, respondents of the Q-study who endorsed this IELT were particularly skeptical of leadership behaviors explicitly aimed at fostering ethics within the organization (see Chapter 4). Similarly, the Boundaries Setter represents an IELT that is far more compliance-based than most academic conceptions of ethical leadership. Two-way communication about moral values and principles, according to this view, is unnecessary and undesirable. While the Boundaries Setter is not a particularly popular view of ethical leadership (see Chapter 6), nevertheless marginalized views such as these may occur and could help explain why certain group members are less responsive to a manager's ethical leadership than most others.

The characteristics and behaviors included in working adults' IELT are more specific and in some cases alternative manifestations of what scholars typically define as ethical leadership. Hence the degree of accord between an individual's IELT and the characteristics and behaviors the individual observes in their leader is best conceived as the level of (dis)agreement between: (a) the individual's idiosyncratic IELT, i.e. the product of that individual's relative endorsement of each the five ideal-typical IELT, and (b) the extent to which the individual recognizes the attributes outlined in these ideal-typical IELT in their manager. In the following, the level of disagreement between these two is referred to as the IELT Recognition Discrepancy, or IRD.

Consistent with the aforementioned research on ILT, which shows that it is the level of fit between an individual's own ILT and the behavior observed in another person forms perceptions of leadership (e.g., Bresnen, 1995; Den Hartog et al., 1999; Engle

64 Empirical support for this is found in Chapter 4, where respondents' factor loadings on each of the five IELT factors indicates respondents load differently on each factor, with most favoring one or two specific factors but nevertheless loading on other factors to some extent as well.

& Lord, 1997; Hunt et al., 1990; Kenney et al., 1994; Lord et al., 2001), IRD is likely to have a negative influence on an individual's perception of the ethical leadership of their manager. That is, the *discrepancy* between ethical leadership expectations and specific observed behaviors, rather than the implicit ethical leadership theory per se, may negatively affect an employee's overall judgment of their manager's ethical leadership.

Consider for example, an individual who is a strong endorser of the Boundaries Setter perspective on ethical leadership. This individual is likely to have a very particular understanding of what 'discipline' entails. His understanding of discipline will subsequently act as a lens through which he perceives, interprets, and evaluates the leader's disciplining behavior (cf. DeRue & Ashford, 2010; Foti et al., 1982; Foti & Luch, 1992; Schyns & Schilling, 2011). For this individual, merely having a serious conversation with employees who have crossed the line will not suffice: anything short of immediate formal penalizing of unethical behavior is likely to be considered inconsistent with ethical leadership and will cause the individual to believe that the leader does not (sufficiently) discipline employees who violate ethical standards (see, e.g., the Ethical Leadership Scale of Brown et al., 2005). For an individual who strongly endorses the Safe Haven Creator however, that same serious conversation fits much better with their IELT and a more positive evaluation of that same disciplining behavior seems likely. Similarly, other aspects of ethical leadership concerning role modeling, communication about ethics, and ethical guidance may be shaped by discrepancies between the respondents' own IELT and the specific characteristics and behaviors they observe in their leader. The main hypothesis in this chapter is therefore as follows:

HYPOTHESIS 1

IELT Recognition Discrepancy has a negative effect on followers' overall perceptions of the ethical leadership of their manager

7.3 Methodology

7.3.1 Samples and procedures

Given the dearth of research on the effects of IELT in general, and the association between IELT recognition discrepancy in particular, on perceptions of ethical leadership, I collected data from three different samples to test the main hypothesis. Doing so enhances the reliability of the conclusions drawn from the research and allows me to gauge the robustness of the effects found. The three samples are (I) a snowball-sample of working adults across a wide range of organizations, sectors

and industries (N = 355), (II) a sample of members from the Netherlands Institute of Psychology (N = 519), and (III) a sample of members of a semi-public organization (N = 391). Chapter 5 discussed each of the samples and the respective procedures for data collection in more detail. For sake of comparison, however, it is important to note here that there are several demographic differences between the samples. First, while the first two samples consist primarily of highly-educated working adults, the third sample is more diverse in terms of the educational background of the respondents. In addition, and consistent with the health care sector in general, respondents in the second sample consisted of 74% females, while the gender representation was more or less even in the other two samples. Finally, respondents in Sample III, on average, are somewhat older than their Sample I and Sample II counterparts.

7.3.2 Measures

IELT Endorsement and IELT Recognition. Respondents were first presented with a very general description of ethical leadership as "leadership that is intended to foster integrity and ethical behavior within an organization". Respondents were then asked to read through five vignettes, each representing one of the previously discussed implicit ethical leadership theories. Upon reading each vignette, respondents were asked to (1) rate the extent to which the description matched their own ideal image of an ethical leader, and (2) to indicate to what extent that same description matched the leadership style of their direct manager on a five-point Likert scale ranging from 'no match at all' to 'very good match'. The first response reflects the respondent's IELT Endorsement, the second reflects IELT Recognition.

IELT-Recognition Discrepancy. I used the absolute difference⁶⁵ between each IELT Endorsement minus the respective IELT Recognition scores. I subsequently calculated the IELT Recognition Discrepancy (IRD) score for each respondent by summing the

65 As explained earlier, the five IELT are ideal-typical representations of IELT. Yet, as Chapter 4 shows, an individual's IELT is typically an idiosyncratic mix of each of these five IELT: an individual (dis)agrees to some degree with each of the IELT, as indicated by their higher or lower factor loading (either negatively or positively) on each of the five ideal-typical IELT. Including them in a model as separate variables implies measuring the effects of discrepancy on five smaller dimensions of a respondent's IELT, rather than the effects of IELT recognition discrepancy as a whole. This would be both conceptually and empirically inconsistent with the notion of IELT and hence severely threatens the internal validity of the measure. Moreover, since I expect only a moderate effect of IRD overall, separating the IRD by including the IELT as distinct terms in a polynomial regression (cf. Edwards, 1994; 1995) would result in only very minimal, and in most cases insignificant effects. The conclusion would subsequently, and in my expectation erroneously, be that IRD has little to no effect on perceptions of ethical leadership. Finally, such an alternative >>

differences on the five IELT. Difference scores are a common approach in studies of congruency in general and implicit leadership theories in particular (e.g., Engle & Lord, 1997; Epitropaki & Martin, 2005). Edwards (1994; 1995), however, argues that the use of such scores is not without problems. He points to several specific problems that may occur in using absolute difference scores: (1) the scores are not readily interpretable; (2) there are a number of underlying butgenerally untested assumptions; (3) difference scores may confound the piecewise linear effects of its components; (4) models using difference scores may end up explaining variance beyond that associated with component measures. Following recommendations by Edwards (1994; 1995) and in accordance with Engle and Lord (1997) and Epitropaki and Martin (2005), I therefore tested a series of assumptions to examine whether the IELT Recognition Discrepancy was indeed an adequate measure to use in the subsequent analyses. The regression results in Appendix VII indicate that the absolute difference model explains a very substantial amount of variance in the IELT Recognition Discrepancy scores and provide clear support for Edward's constraints. Additional principal components and reliability analyses further support the use of absolute difference score to assess the discrepancy between IELT Endorsement and IELT Recognition.

Ethical Leadership. Ethical leadership was measured using a version of Brown et al.'s (2005) Ethical Leadership Scale translated into Dutch. Sample items include "my direct supervisor discusses integrity and values with his employees" and "my direct supervisor sanctions employees who have violated ethical norms". CFA confirmed sufficient model fit of the ELS in all three samples, although several of the error terms are correlated (see Chapter 5). Cronbach's alpha for the ELS range between .90 (Sample I) and .93 (Samples II and III).

Control variables. Along with demographic variables (sex, age, non-native ethnicity, education), the analysis controls for tenure, part-time employment and formal leadership position (see Chapter 5).

[«] approach would require much larger samples than the ones available here. Sufficient statistical power can only be achieved by pooling the data from the three samples. These samples however are, rather different in demographic composition and type of source. Controlling for all possible sample effects results in a very complex model, which is not only difficult to interpret but might also cause a loss of information on the different effects of IOD across the three samples. In conclusion, while the use of difference scores is admittedly not ideal, for the study on hand this approach was employed for reasons of internal validity, statistical power, and model parsimony.

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7.3.3 Analyses

The descriptive results for the Ethical Leadership Scale, the dependent variable in the model, indicate significant negative skew. To deal with the non-normality in the data and the correlated error terms of the ELS items (see Chapter 5), I first conducted the analyses for all three samples using structural equation modeling with bootstrapping (see Appendix VIII for a visualization of the tested model). I subsequently compared the results from these analyses to those of (1) standard linear regression analyses using the original ELS measure, and (2) standard linear regression analyses in which ELS scores were square root transformed to reduce the skewness in the variable as much as possible. This chapter presents the results of the standard linear regression model using a square root transformed ELS. Where the results of this analysis show relevant differences from the other two analyses, these are reported in the footnotes.

In the first step of the regression analyses, I entered the demographic and organizational control variables. To control for the overlap between the ELS and the observed ethical leadership behaviors measured by the IELT Recognition measures, I added the latter in the second step. Finally, in the third step, I added the IELT Recognition Discrepancy as the main effect of the model. To test whether the Gauss-Markov conditions are met, and ordinary least squares regression will produce the Best Linear Unbiased Estimate (i.e. whether the results are BLUE), I conducted a Breusch-Pagan test for heteroscedasticity in the residuals of the dependent variable⁶⁶. In all three samples, the test was significant and the assumption of homoscedasticity had to be rejected. More robust estimates for the beta weights were thus necessary to get more accurate standard errors and heteroscedasticity-consistent regression results⁶⁷. To obtain these robust S.E. estimates in SPSS, I employed the technique and SPSS macro outlined by Hayes and Cai (2007). The following reports only the heteroscedasticity-consistent regression results⁶⁸.

7.4 Results and Analysis

7.4.1 Descriptive results

Chapter 6 reported which of the IELT fit best with respondents' ideal image of ethical leadership. When we compare those results to responses to the question which of the vignettes best fit the leadership style of their direct manager, there is a mismatch for 58.6% (Sample III) to 65.1% (Sample II) of the respondents. However, as stressed in the current chapter, the five ideal-typical IELT are neither mutually exclusive nor fully representative of any individual IELT. The idiosyncratic nature of both respondents' IELT and of managers' everyday leadership practices are thus best captured by looking at the relative scores on each IELT measure and how these scores deviate from the IELT recognition scores that what respondent to what extent they actually perceive the expected attributes in their direct manager.

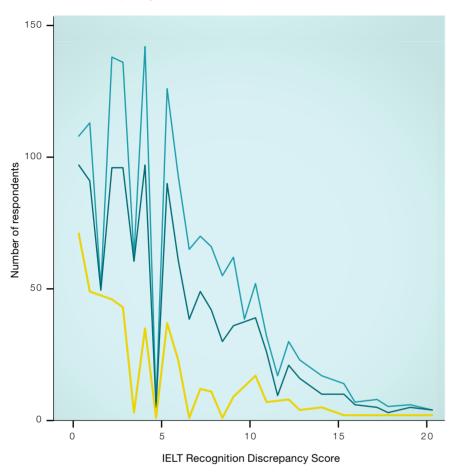
At face value, scores for the IELT Recognition Discrepancy (IRD) measure derived from these respective scores suggest a small to moderate degree of discrepancy between respondents' ideal conceptions of ethical leadership and the leadership exhibited by their managers: the mean IRD ranges between 4.15 (Sample III) and 5.81 (Sample II) on a scale from 0 to 20. To illustrate, when a respondent indicates that the Safe Haven is in full agreement with their own ideal image of ethical leadership (represented by a score of 5) while their manager's characteristics and behavior are a 'fairly good match' to what the vignette describes (represented by a score of 4), this is a 1-point difference on the IRD. Since the IRD adds the differences across the five IELT, an IRD of 4 or 5 therefore need not represent too much of a discrepancy in practice. However, the relatively high standard deviations for IODS do suggest that marked differences occur between respondents, with some experiencing only a very limited degree of discrepancy between their IELT and their manager's behavior while others experience a much greater disconnect. Closer examination of the IRD distribution indeed suggests that especially in Sample I and to a lesser degree in Sample II a still substantial portion of the respondents reported rather large discrepancies between what they expect of ethical leaders and which attributes they recognize in their direct manager (see Figure 7.1). In Sample III, on the other hand, IRD scores are remarkably lower than in the other two samples.

⁶⁶ To conduct this test in SPSS I used the following macro:
http://www.spsstools.net/Syntax/RegressionRepeatedMeasure/Breusch-PaganAndKoenkerTest.txt.

⁶⁷ While the Gauss-Markov theorem also states that errors should be uncorrelated, no test for autocorrelation in nonserial (i.e. cross-sectional) data is currently available in SPSS. However, to the extent that this assumption of OLS regression is also violated, its effect on the standard errors is largely resolved by the use of robust estimates.

⁶⁸ Using robust estimates only corrects bias in the standard error, not the regression coefficients themselves. For a more optimal assessment of both the standards errors and coefficients, generalized least squares analyses of the data at hand will be conducted in a follow-up study. This follow-up study is beyond the scope of the dissertation however.

Figure 7.1 Distributions and descriptive results for IELT Recognition Discrepancy



SAMPLE I	_	SAMPLE II	_	SAMPLE III	_
Mean= Std. Dev.= N=		Mean= Std. Dev.= N=		Mean= Std. Dev.= N=	

7.4.2 Correlations

Correlations among the IELT Endorsements. Tables 7.1 through 7.3 list the univariate correlations⁶⁹ for the three respective samples. As the tables indicate, the correlations among the different implicit ethical leadership theories vary across the three samples. Overall, however, the correlations show that the different IELT are moderately interrelated. This result suggests that while there is significant overlap between the IELT, there remain substantial differences between each of the five ideal-typical views on ethical leadership. The pattern of correlations among the IELT furthermore differs somewhat across the three samples. Most notable are the relatively higher correlations and coefficient magnitudes in Sample III, compared to those in Samples I and II. These correlations suggest that on average respondents in Sample III made less distinction among the five IELT and perhaps considered them more complementary than did respondents in the other two samples. In Sample I and II however, we see that the Safe Haven Creator and the Moral Motivator appear most closely related overall (r =.21, p <.001 and r =.28, p <.001, respectively). This is not surprising, as both entail more passive approaches to ethical leadership than those in the other IELT. Conversely, as more proactive, values-based approaches to ethical leadership the Practicing Preacher and Social Builder IELT are moderately correlated in both samples as well: r =.21, p <.001 and r =.28, p <.001, respectively. The more compliance-oriented Boundaries Setter, finally, has the lowest overall correlation with the other IELT.

Correlations between IELT Recognition and Ethical Leadership. Conceptually, the Practicing Preacher seems most consistent with Brown et al.'s (2005) ethical leadership construct (see Chapter 4). However, correlations between the five IELT Recognition measures and the ELS suggest that in fact it is the Safe Haven Creator that is empirically most closely related (see Tables 7.1 – 7.3), with correlations ranging from r = .60 (p < .001, Sample I) to r = .68 (p < .001, Sample III). Correlations between the Practicing Preacher and ELS are high, too: between r = .50 (p < .001, Samples I and III) and r = .59 (p < .001, Sample II). Correlations between the Moral Motivator and Social Builder behaviors on the one hand, and the ELS on the other, are substantial as well, while the compliance-based Boundaries Setter is least correlated to the ELS (between .14 and .25, p < .001). The overall pattern of correlations is fairly consistent across the three samples, although correlations between IELT Recognition and ELS on average are lowest in Sample I (cross-sector snowball sample) and highest in Sample III (semi-public organization).

⁶⁹ As the variables are a mix of binary and categorical variables, I will report the more robust, nonparametric Spearman's rho correlations.

Table 7.1 Correlations (Spearman's rho) for Sample I

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	SAMPLE I N = 355									
		MEAN	S.D.	1	2	3	4	5	6	7
1	Gender	0.52	0.50	-						
2	Age	5.77	2.27	17**	-					
3	Non-native ethnicity	0.12	0.33	.10	08	-				
4	Education	7.52	0.89	.09	11*	.07	-			
5	Part-time	0.18	0.39	.15**	06	.07	13*	-		
6	Tenure	3.44	1.44	18**	.49***	11*	05	12*	-	
7	Formal leadership position	0.30	0.46	16**	.25***	04	03	12*	.25***	-
8	Organization size	4.03	1.24	03	.00	.08	.14**	21***	.23***	.06
9	Ethical Leadership Scale	3.50	0.71	00	04	01	09	.05	.00	.04
10	IELT Endorsement: Safe Haven Creator	4.15	0.72	.08	.18**	.07	.04	.01	.06	.00
11	IELT Endorsement: Practicing Preacher	3.72	0.93	.03	.05	.03	.03	.05	.06	.11*
12	IELT Endorsement: Moral Motivator	3.69	0.94	.10	03	06	.08	.07	01	03
13	IELT Endorsement: Social Builder	3.69	0.94	.03	.12*	10	.00	.08	.06	.03
14	IELT Endorsement: Boundaries Setter	2.97	0.97	.02	04	.06	04	.08	05	01
15	IELT Recognition: Safe Haven Creator	3.33	1.05	10	09	.02	05	.05	00	01
16	IELT Recognition: Practicing Preacher	2.54	0.99	09	.11*	.11*	07	.06	.05	.14**
17	IELT Recognition: Moral Motivator	2.72	1.09	04	09	09	11*	02	09	.05
18	IELT Recognition: Social Builder	2.72	1.05	02	10*	02	09	.00	08	04
19	IELT Recognition: Boundaries Setter	2.33	1.01	01	.04	00	08	00	.08	.04
20	IELT Recognition Discrepancy	5.67	3.75	.12*	.02	03	.09	.05	.00	04

Note: * p <.05, ** p <.01, *** p <.001.

	SAMPLE I N = 355										
8	9	10	11	12	13	14	15	16	17	18	19
-											
.02	-										
05	.03	-									
00	04	40*									
.06	.01	.13*	-								
14**	08	.21***	.15**	-							
.03	04	.15**	.22***	.27***	=						
.02	10	.06	.13*	.14**	.20***	-					
.04	.64***	.11*	12*	07	06	10	-				
05	.50***	.05	.18**	.03	.02	.08	.45***	-			
06	.42***	03	.01	.18**	03	04	.46***	.45***	-		
01	.46***	.03	.00	.04	.23***	.07	.47***	.39***	.39***	-	
01	.18**	.12*	.08	.08	.06	.32***	.09	.23***	.13*	.22***	-
01	61***	.11**	.31***	.26**	.27***	.23***	68***	55***	53***	55***	19***

Table 7.2 Correlations (Spearman's rho) for Sample II

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			S	SAMPLE	II N = 5	19				
		MEAN	S.D.	1	2	3	4	5	6	7
1	Gender	0.74	0.44	-						
2	Age	6.95	2.24	34***	-					
3	Non-native ethnicity	0.14	0.34	.03	.08	-				
4	Education	7.91	0.52	07	02	.04	-			
5	Part-time	0.47	0.50	.29***	.01	05	.00	-		
6	Tenure	4.76	2.09	19***	.52***	.01	.02	.01	-	
7	Formal leadership position	0.20	0.40	16***	.11*	.11*	06	19***	.15**	-
8	Organization size	3.99	1.18	05	.13**	.00	.02	09*	.16***	.09*
9	Ethical Leadership Scale	3.45	0.79	.11**	.08	04	03	04	.04	.11**
10	IELT Endorsement: Safe Haven Creator	4.20	0.68	01	.06	.03	.10*	.04	.03	.05
11	IELT Endorsement: Practicing Preacher	3.75	0.86	.10*	01	.04	.08	.05	.02	.00
12	IELT Endorsement: Moral Motivator	3.54	0.91	.03	01	.01	01	.05	.00	01
13	IELT Endorsement: Social Builder	3.84	0.85	.09*	02	.02	01	.07	.00	08
14	IELT Endorsement: Boundaries Setter	2.85	0.94	03	.02	.06	.08	02	.05	.03
15	IELT Recognition: Safe Haven Creator	3.20	1.12	10*	.08	05	01	.01	.01	.07
16	IELT Recognition: Practicing Preacher	2.42	0.93	10*	.05	03	.02	02	.04	.14**
17	IELT Recognition: Moral Motivator	2.58	1.03	10*	00	05	.01	04	04	.09*
18	IELT Recognition: Social Builder	2.74	1.10	10*	06	10*	01	04	03	03
19	IELT Recognition: Boundaries Setter	2.21	0.86	12**	.00	02	02	06	.04	.09*
20	IELT Recognition Discrepancy	5.78	4.10	.12**	05	.08	.05	.05	01	07

Note:* p <.05, ** p <.01, *** p <.001.

SAMPLE II N = 519											
8	9	10	11	12	13	14	15	16	17	18	19
-											
.05	-										
01	.04	-									
.04	10*	.17***	-								
03	10*	.31***	.15**	-							
.03	06	.16***	.28***	.19**	-						
03	16***	.10*	.15**	.16**	.16**	-					
.07	.70***	.21***	10*	02	06	16***	-				
.03	.61***	.08	.12**	06	08	06	.53***	-			
.01	.54***	.10*	08	.13**	.01	02	.57***	.46***	-		
.05	.61***	.05	03	.00	.14**	04	.54***	.48***	.49***	-	
.01	.29***	.06	.04	.04	.02	.28***	.21***	.35***	.34***	.26***	-
05	73***	.13**	.36***	.28***	.30***	.31***	73***	63***	60***	59***	33***

Table 7.3 Correlations (Spearman's rho) for Sample III

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SAMPLE III N = 391										
		MEAN	S.D.	1	2	3	4	5	6	7
1	Gender	0.41	0.49	-						
2	Age	6.11	1.67	18***	-					
3	Non-native ethnicity	0.15	0.35	.03	08	-				
4	Education	5.35	1.59	.03	15**	.04	-			
5	Part-time	0.38	0.49	.38***	01	07	09	-		
6	Tenure	6.30	1.47	13**	.57***	.03	15**	07	-	
7	Formal leadership position	0.29	0.45	19***	.35***	07	.16**	14**	.18***	-
8	Ethical Leadership Scale	3.62	0.76	.01	.01	.00	.06	.02	11*	.14**
9	IELT Endorsement: Safe Haven Creator	4.07	0.84	.07	.07	10*	02	.03	.00	.18***
10	IELT Endorsement: Practicing Preacher	3.42	0.92	01	.04	.02	.03	.06	01	.06
11	IELT Endorsement: Moral Motivator	3.57	1.01	02	.01	01	.05	09	07	.12*
12	IELT Endorsement: Social Builder	3.33	1.08	01	04	.02	.00	.03	08	06
13	IELT Endorsement: Boundaries Setter	2.98	1.12	.01	05	03	02	.00	16**	04
14	IELT Recognition: Safe Haven Creator	3.36	1.11	.09	03	.00	.07	.06	06	.06
15	IELT Recognition: Practicing Preacher	2.84	1.12	.05	09	03	.04	.03	14**	.07
16	IELT Recognition: Moral Motivator	2.91	1.13	.08	09	.02	.05	00	18***	.05
17	IELT Recognition: Social Builder	2.57	1.06	.00	16**	.02	.08	.01	21***	03
18	IELT Recognition: Boundaries Setter	2.57	1.11	07	02	06	.07	09	15**	.20***
19	IELT Recognition Discrepancy	4.14	3.96	05	.12*	03	06	.00	.13*	.03
20	IELT Recognition Discrepancy	5.67	3.75	.12*	.02	03	.09	.05	.00	04

Note: *p <.05, **p <.01, ***p <.001.

	SAMPLE III N = 391										
8	9	10	11	12	13	14	15	16	17	18	19
-											
.26***	-										
.13*	.32***	-									
.11*	.36***	.38***	-								
05	.13**	.31***	.33***	-							
.03	.05	.19***	.15**	.26***	-						
.72***	.37***	.07	.10	05	07	-					
.53***	.18***	.37***	.15**	.09	.03	.55***	-				
.58***	.25***	.17**	.39***	.07	.02	.65***	.53***	-			
.52***	.08	.19***	.16**	.36***	.20***	.51***	.57***	.57***	-		
.22***	.02	.15**	.15**	.19***	.47***	.14**	.28***	.24***	.34***	-	
55***	.16**	.22***	.22***	.32***	.19***	63***	55***	57***	51***	19***	-
01	61***	.11**	.31***	.26**	.27***	.23***	68***	55***	53***	55***	19***

Nevertheless, whether the univariate relations listed here hold when controlling for the multivariate associations, remains to be seen.

Correlations between IELT Endorsement, IELT Recognition and IELT Recognition Discrepancy. Overall, correlations between IELT Endorsement and IELT Recognition are small to moderate in Samples I and II, and moderate to large in Sample III. Consistent with the descriptive results for the IELT Recognition Discrepancy measure, respondents in the latter sample thus reported more congruence between ideal and observed ethical leadership. Interestingly, correlations between IELT Endorsement and IELT Recognition are highest for the Boundaries Setter in all three samples: between .28 (p <.001) in Sample II and .45 (p <.001) in Sample III. Accordingly, correlations between IELT Endorsement and the IELT Recognition Discrepancy are relatively smaller for the Boundaries Setter as well. These findings seem to suggest that those respondents whose IELT is closer to that represented by the Boundaries Setter are generally more likely to also recognize the expected ethical leader attributes in their direct manager than respondents who endorse other IELT more. Conversely, in both Samples I and II, the opposite pattern emerges for the Practicing Preacher: in these samples, individuals with an IELT that is closer to that of the Practicing Preacher seem slightly more likely to experience a discrepancy between what they expect and what they observe and recognize in their manager. Correlations for IELT Endorsement and IELT Recognition of the Practicing Preacher are .16 (p <.01) and .10 (p <.01) in the respective samples. In Sample III, the average correlations between IELT Endorsement and IELT Recognition of the Practicing Preacher are considerably higher and the discrepancy is hence lower. In Sample III. correlations between IELT Endorsement and IELT Recognition Discrepancy are highest for the Social Builder (r = .28, p < .001).

Other observed correlations. Correlations between the various observed leadership variables and respondents' personal characteristics indicate a small difference in the way respondents with and without formal leadership responsibilities score their own managers. Generally, the pattern in these samples suggests that those with formal leadership responsibilities scored their supervisors slightly higher on ethical leadership as measured by the ELS (Samples II and III). Respondents with a formal leadership position also reported more recognition of the Practicing Preacher (Samples I and II), Moral Motivator (Sample II), and Boundaries Setter (Samples II and III) IELT in their own managers. Other, albeit again very modest, correlations are notable between respondents' age and their assessment of their manager's ethical leadership practices.

7.4.3 Hypothesis testing

Table 7.4 reports the results of the regression analyses conducted for all three samples. The results confirm that Safe Haven Creator IELT Recognition is most closely related to the Ethical Leadership Scale of Brown, Treviño and colleagues $(2005)^{70}$, especially in Sample III (see Model C: $\beta = .50$, t(377) = 8.11, p < .001). The Practicing Preacher is also associated with the ELS in all three samples⁷¹, although the regression coefficients are considerably smaller than those for the Safe Haven Creator⁷² (β =.16, t(342) = 3.07, p <.01 in Sample I; β =.14, t(506) = 4.02, p <.001 in Sample II, and; $\beta = .10$, t(377) = 2.18, p < .05 in Sample III). While the Social Builder is not significantly related to the ELS in Sample I (β =.08, t(342) = 1.85, p =.07), it shows a positive association with the ELS in Samples II (β =.19, t(506) = 5.63, p <.001) and III ($\beta = .12$, t(377) = 3.12, p < $.01)^{73}$. In the multivariate analyses, the relation between the IELT Recognition measures for Moral Motivator and Boundaries Setter and the Ethical Leadership Scale are furthermore consistently non-significant, indicating that they show little resemblance to the leadership measured by the ELS. It can be concluded that while there is some degree of overlap between the five IELT Recognition measures and the ELS, they nevertheless represent different approaches to ethical leadership - each with their own specific nuances and emphases, and each with characteristics and behaviors that are not necessarily captured by the ELS. With the exception of a very small effect of gender in Sample I (β =.08, t(342) = 2.07, p <.05) and formal leadership in Sample III (β =.08, t(377) = 2.17, p <.05), there were no significant effects of respondents' demographic and organizational characteristics on their overall perceptions of ethical leadership as measured by the ELS.

Turning now to the main variable of interest in the model the IELT Recognition Discrepancy, we see that the regression analyses provide partial support for Hypothesis 1: in both the cross-sector snowball sample of working adults (I) and the sample of members of the Netherlands Institute for Psychologists (II), the discrepancy between a respondent's own IELT and the extent to which they recognize attributes from this IELT in their manager (IRD) negatively affects their overall perception of

⁷⁰ In all three samples, SEM analyses revealed that the regression coefficient representing the relation between Safe Haven Creator recognition and ELS was.13 higher than that in the standard regression analyses.

⁷¹ In the SEM analyses, the structural path between the Practicing Preacher and ELS was not significant (p = .053).

⁷² To be sure, the analyses were also conducted with a different ordering of the IELT Recognition variables. This made very little difference in the effect sizes, however, and the overall pattern of most and least congruent with the ELS remained similar.

⁷³ In the SEM analyses of Sample I, the structural path between Social Builder and ELS was significant (β =.13, p <.05). In addition, the SEM analyses suggested a higher regression coefficient of β =.27 (p <.001) in Sample III.

Table 7.4 Regression analyses

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	S	SAMPLE I N = 358	5
	Model A	Model B	Model C
Gender	004	.070	.080*
Age	070	008	012
Non-native etnicity	013	038	044
Education	085	027	022
Part-time	.051	.014	.030
Tenure	.015	.003	.005
Formal leadership position	.051	.024	.024
Organization size	.046	.032	.031
IELT Recognition: Safe Haven Creator		.473***	.380***
IELT Recognition: Practicing Preacher		.203***	.160**
IELT Recognition: Moral Motivator		.055	.021
IELT Recognition: Social Builder		.128**	.082
IELT Recognition: Boundaries Setter		.057	.048
IELT Recognition Discrepancy			220**
Adjusted R squared	007	.488	.506

Note: Dependent variable perceived ethical leadership (ELS). * p <.05, ** p <.01, *** p <.001.

the manager's ethical leadership. The negative effect of IRD was moderate in both samples: β = -.22 (t(342) = -3.20, p <.01) in Sample I and β = -.32 (t(506) = -6.48, p <.001) in Sample II, representing a small but significant improvement in the variance explained by both models (R2 Δ =.018, p <.001 and R2 Δ =.034, p <.001, respectively)⁷⁴. These results show that when managers do not meet the implicit conceptions and expectations that employees have of ethical leadership, this limits their ability to build a reputation for ethical leadership. This effect occurs even when we control for IELT recognition, which confirms that it is not merely the characteristics and behaviors perceived in the leader *per se*, but also the discrepancy of these attributes from the

S	AMPLE II (N = 51	9)	SAMPLE III N = 391					
Model A	Model B	Model C	Model A	Model B	MODEL C			
084	.016	.018	.014	034	032			
.037	.032	.026	.049	.068	.072			
051	.008	.018	.029	.026	.024			
021	021	005	.018	012	013			
.014	012	.000	.032	.008	.011			
014	.021	.021	158	072	073			
.104**	.046	.050	.153*	.075*	.081*			
.038	010	009						
	.402***	.271***		.530***	.499***			
	.215***	.138***		.111**	.095*			
	.084*	.034		.091*	.078			
	.242***	.194***		.123**	.116**			
	.049	.028		.028	.026			
		318***			082			
.012	.621	.655	0.23	.570	.572			

follower's IELT that influence perceptions of ethical leadership. The results for the semi-public organization (Sample III) however, suggest that the effect of IRD may be context specific, as it did not significantly affect perceptions of ethical leadership in this particular sample (β = -.082, t(377) = -1.06, p =.288).

⁷⁴ In both samples, the SEM results show a somewhat larger regression coefficient between IRD and ELS. In Sample II, the standardized regression coefficient was -.28 (p <.001). In Sample II, the standardized regression coefficient was -.43 (p <.001). IRD remained non-significant in Sample III, albeit barely: β = -.11 (p =.05).

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7.5 Discussion and Conclusions

7.5.1 Discussion

The present chapter set out to examine the importance of fit between employees' implicit ethical leadership theories and their manager's leadership attributes in shaping the employees' perceptions of their manager's ethical leadership. The results show that in Sample I and Sample II, as hypothesized, discrepancy between an individual's IELT and the characteristics and behaviors observed in their manager (i.e., IELT Recognition Discrepancy) negatively affects ethical leadership perceptions beyond what can be explained by the observed leadership itself. For these samples, and in accordance with prior research on implicit leadership theories (e.g., Epitropaki & Martin, 2005; Lord & Maher, 1991; Martin & Epitropaki, 2001; Phillips & Lord, 1981), the results are consistent with the assumption that followers' implicit theories of ethical leadership act as a template or benchmark against which the leader is compared and evaluated (see also Chapter 2). The research thereby enhances our understanding of how followers' perceptions of ethical leaders are formed and why they vary (see Brown & Mitchell, 2010; Hannah & Jennings, 2013; Lord & Emrich, 2000). Moreover, it highlights the crucial, active role that followers have in ethical leadership construction (cf. Bryman, 1992) and suggests that identifying followers' IELT and seeking alignment between the IELT and ethical leader behaviors is an important step in further improving the effectiveness of ethical leadership in fostering positive organizational behaviors and limiting unethical conduct.

Apart from the negative effect of IELT Recognition Discrepancy on perceptions of ethical leadership, the study also found a consistent pattern in all three samples between the IELT attributes recognized in leaders and those associated with Brown et al.'s (Brown et al., 2005) Ethical Leadership Scale. This pattern provides additional insights into the type of ethical leadership that respondents have in mind when answering survey questions on the subject. Specifically, while IELT recognition of the Safe Haven Creator, Practicing Preacher, and Social Builder are all significantly related to the ELS, the Moral Motivator and Boundaries Setter are not, Together, the first three IELT do indeed describe an approach to ethical leadership that is very similar to the proactive, values-based approach conceptualized by Brown, Treviño and colleagues (Brown & Treviño, 2006; Brown et al., 2005; Treviño et al., 2003). However, attributes of the Safe Haven Creator were most closely related to perceptions of ethical leadership in all three samples. This suggests that while not included in the ELS itself, aspects of safety and learning may be particularly important to ethical leadership and are probably considered by followers when they interpret and evaluate their manager's ethical leadership (cf. Driscoll & McKee,

2007; Neubert et al., 2009; Walumbwa & Schaubroeck, 2009).

Perhaps it is even more important to note the lack of association between IELT recognition of the Moral Motivator and Boundaries Setter on the one hand and the ELS on the other. Attributes included in these two IELT, such as authenticity, charisma, self-reflection, and a strictly directive, compliance-based leadership style, are not typically considered part of the ethical leadership construct (e.g., Brown et al., 2005; Kalshoven et al., 2011; Yukl et al., 2013). Yet from the descriptive results in Chapter 6, we see that even though these two IELT represent relatively less popular views on what ethical leadership should entail, they are the most preferred IELT of a substantial number of people - up to 38 percent in Sample III. This implies that in most studies on ethical leadership, at least some of the respondents are likely to have an IELT that is significantly different from the characteristics and behaviors captured by the ELS or other academic measures of ethical leadership. Responses to these ethical leadership measures could lead subsequently to a small bias in study results. Respondents, for instance, may rate their managers low on ethical leadership while still experiencing high levels of IELT recognition congruency (e.g., when their Boundaries Setter IELT is matched by their manager's actual behavior). Despite the manager's lower scores on the ELS, the respondent may still experience a good leader-follower interaction and exhibit positive organizational behavior as a result.

Somewhat unexpectedly, the study found no negative relation between IELT Recognition Discrepancy and perceptions of ethical leadership in Sample III. Given the novelty of the subject, many different explanations for this intriguing finding may be offered. Three of the most plausible for the data on hand will be discussed here. First, the degree to which followers use implicit theories of leadership as a benchmark to interpret and make sense of managerial behavior may in fact be a function of the context in which they operate (Epitropaki & Martin, 2005; Martin & Epitropaki, 2001). Drawing on Sherman et al.'s encoding flexibility model (1998; see also Macrae & Bodenhausen, 2000; Van Knippenberg, Dijksterhuis, & Vermeulen, 1999) and Lord and Maher's limited capacity model (Lord & Maher, 1990), Epitropaki and Martin (2005) theorized that where job demands are higher, processing resources are in shorter supply and employees resort more quickly to categorical modes of thinking. Conversely, in jobs of lower demand employees have more cognitive capacity to process cues from the information environment and are therefore less likely to rely on their implicit theories of leadership. Consistent with this, the descriptive results in Chapter 6 reveal that respondents in Sample III reported considerably lower moral task complexity than respondents in Sample I and Sample II. With respect to the moral implications of the work, Sample III respondents thus seem to experience less cognitive load than their Samples I and II counterparts. As a result, there may

be less need for Sample III respondents to rely on their implicit theories of ethical leadership to interpret their manager's behavior. Discrepancies from their IELT could then become less relevant and influential.

Martin and Epitropaki's work also points to a second plausible explanation for why IELT Recognition Discrepancy had no effect in the semi-public organization from which Sample III data was collected. Despite recent reorganizations, several contacts at the organization emphasized its strong organizational culture and many of its employees have tenure of well over ten years. A substantial number of employees have even worked at the organization for several decades and most of their working life. While no data on organizational identification was available for the study on hand, it seems reasonable to assume that employees' organizational identification in this sample is above average. Martin and Epitropaki (2001) showed empirically that such organizational identification moderates the effects of implicit theories on perceptions of leader behavior. Their research suggests that where organizational identification is low or moderate, employees more easily resort to a "cognitively parsimonious evaluation" and their IELT becomes an important benchmark against which they evaluate the manager's behavior. As organizational identification increases, however, employees become more likely to internalize the organization's values and actively monitor and evaluate their work environment. Implicit theories of (ethical) leadership, as a result, are likely to be of lesser influence (Martin & Epitropaki, 2001: 249 -250).

A third and final explanation is of methodological nature. As apparent from the descriptive results and correlations reported in Table 7.3, there is considerably more congruence between respondents' endorsement of the five IELT and the extent to which they recognized the IELT attributes in their manager. This relatively high level of congruence between IELT and ethical leadership practices in Sample III could point to a higher degree of measurement error in these two constructs compared to the same measures in the other two samples. As noted in Chapter 5, to appeal more to the respondents in question, the vignettes for Sample III were shortened, simplified, and as a result slightly less 'rich' than those for the other two samples. Moreover, the combination of vignettes and the somewhat abstract nature of key terms in these vignettes (e.g., moral, integrity) resulted in a survey task that some respondents found a little difficult and taxing. Given the lack of a "reading culture" in the organization and the more heterogeneous education levels of its members, this survey task difficulty may have been especially problematic in Sample III. Consequently, the IELT measures in this sample may contain more measurement error, which subsequently could have resulted in less reliable regression results.

7.5.2 Limitations

The study has several limitations. A first limitation of the research is its cross-sectional nature. As with any cross-sectional study, the data on hand prohibit any conclusions about the causal order of the effects found. Lord and Maher (1991) argue that once a leader has been categorized through the follower's implicit theory, subsequent observations of the characteristics and behaviors of that leader are perceived and interpreted through that same lens, even when the information about the leader is disconfirming to the original IELT. In addition, longitudinal research by Epitropaki and Martin (2005) suggests it is indeed the implicit leadership theories that affect interactions between leaders and followers, rather than the other way around. However, it is possible that to the extent that a manager actually exhibits behaviors consistent with ethical leadership, this enhances their social exchange relationship with followers and subsequently biases the amount discrepancy that employees experience between what they expect of ethical leaders and what they perceived in their manager. Moreover, a recent study by Nichols and Erakovich (2013) suggests the relation between I(E)LT and (ethical) leadership may actually be (partially) reciprocal: successful (ethical) leadership may feed back into followers' beliefs about what such (ethical) leadership should entail. Hence, additional longitudinal research is necessary to examine the causal relation between implicit theories and observed ethical leader behavior.

A second limitation of the present study relates to its external validity. All data for the research was collected in the Netherlands. Resick, Martin, and colleagues (Martin et al., 2009; Resick et al., 2006; Resick et al., 2011) show, however, that IELT differ across countries and continents. As of vet, there are no specific reasons to suggest that the processes by which IELT shape leadership perceptions differ as well. Nevertheless future research should examine whether the results found here are more or less consistent cross-culturally. Another and more important threat to the study's external validity is the specific composition of each of the three samples, each of which has particular limitations and cannot be considered as fully representative of the general working population (see Chapter 5). The representativeness of the sample is especially of concern in relation to respondents' educational background. As mentioned earlier, effects of IELT Recognition Discrepancy were found only in Samples I and II, vet no effect was found in Sample III. The three samples differ considerably in the educational background of the respondents, as Samples I and Il consisted almost exclusively of highly educated respondents while Sample III represented a more diverse range of education levels. Neither the correlations nor the regression results in the latter sample suggested a relation between respondents' education level and the various IELT measures. Still, future research should include

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samples with greater diversity and representativeness of different education levels and test a variety of possible 'neutralizing' moderators such as organizational identification and job demands to examine how robust the effects of IELT Recognition Discrepancy on perceptions of ethical leadership truly are.

A third and final potential limitation concerns the measurement of implicit ethical leadership theories using the relatively short vignettes of ideal-typical IELT and subsequent Likert and measure respondents' agreement with these ideal-typical IELT. While the ethical leadership attributes included in the survey seem more comprehensive than those used in prior studies (e.g., Resick et al., 2006), they represent only partial components of what are likely much more complex, vague, and elusive ideas about what ethical leadership should entail. Indeed, the richness of the multiple views respondents expressed in the Q-study in Chapter 4 seems difficult to capture using survey methods, especially considering their inherently implicit nature. Additional research is needed to examine how best to 'activate' and measure respondents' implicit (ethical) leadership theories in survey methods. In addition, further development of the measures used in the present study seems warranted in order to simplify the survey task and enhance the validity of the measures even more.

7.5.3 Theoretical implications and future research

In showing the negative association between deviation from an employee's IELT and that employee's perception of their manager's ethical leadership, the results once again underscore the subjective nature of perceptual measures of ethical leadership and hence their inherent limitations. Consistent with the extant theory and research discussed in Chapter 2, the empirical results suggest implicit theories are a guide to organizational sense-making, behavioral expectations, and memory (cf. Shondrick et al., 2010) which can cause employees to selectively attend to, encode, retrieve, and process information about a manager's ethical leadership behavior (cf. Lord et al., 1984; Lord & Maher, 1990). IELT may even elicit a pattern-completion process through which employees come to associate unobserved but prototypical ethical leader characteristics and behaviors with their manager (Lord & Emrich, 2000; Shondrick et al., 2010). The results do not negate the value of perceptual ethical leadership measures though: perceptions are still better predictors of the effects of (ethical) leadership behaviors than 'actual' behavior (Brown & Treviño, 2006: Moorman & Grover, 2009). Similar to the exploratory studies in Chapter 3 and 4, however, the results emphasize a need for caution when generalizing the results from perceptual measures to make statements about the effects of ethical leadership per se, since perceptual measures overlook the active, dynamic role that followers have in the construction of such leadership. In addition, where the aim of the research

does require an assessment of 'actual' ethical leadership, perceptual measures at the very least should be aggregated at the group-level or employed in a 360-degree manner in order to reconstruct a somewhat more accurate picture of the target's characteristics and behaviors.

The ultimate importance of the present research on implicit ethical leadership theories may not be in illuminating the biasing of survey questionnaires, but rather in highlighting the substantive influence that IELT have on structuring the leaderfollower interaction (Offermann et al., 1994: 56). Here it is important to stress that the present study focused on the idiosyncratic IELT of individuals. In reality, managers will have to lead a group of employees who may or may not agree in their conceptions, assumptions, beliefs, and expectations of ethical leaders and leadership. Examining, recognizing, and attending to each employee's individual implicit ethical leadership theory, however, seems an unrealistic task for most managers. Indeed, "collective expectations, rather than their individually held subcomponents, may hold the most practical promise for leaders in understanding what their subordinates as a group expect of them" (Offermann et al., 1994: 46-47). In this respect, the results of Chapters 4 and 6 of this dissertation suggest that while each individual IELT may be unique, they can be summarized into meaningful clusters of viewpoints. Furthermore, scholars have previously argued that implicit theories are at least partly the result of collective socialization processes at the workplace (Lord & Maher, 1991; van Gils et al., 2010). However, additional research is needed to examine the degree of IELT consensus (or lack thereof) within specific teams and the extent to which (a lack of) shared IELT subsequently affects the manager's ethical leadership performance.

Also consistent with arguments made earlier in this dissertation (see Chapter 2 and 4), the present study provides further support for the idea that IELT and IELT Recognition Discrepancy are mechanisms that may help explain how and why the effects of ethical leadership differ across contexts (e.g., Detert et al., 2007; Kalshoven et al., 2013b). To illustrate, Detert et al. (2007) found no effect of ethical leadership on the behavior of restaurant employees. Chapter 4 argued that the restaurant employees in question may have had IELT that differ significantly from academic conceptualizations of ethical leadership because, presumably, their job autonomy and moral task complexity is low. As a result, the employees could experience a discrepancy between the observed ethical leadership and their IELT, which in turn could have limited their acceptance of the ethical leader's influence (cf. DeRue & Ashford, 2010; Foti et al., 1982; Foti & Luch, 1992; House et al., 2002; Schyns & Schilling, 2011). To examine such processes we must first examine the origins and development of IELT and the extent to which IELT vary structurally according to the individual's work context. As a first step in this direction, Chapter 8 will examine

the relation between follower IELT and the structural characteristics of their work environment. Additional research, using both quantitative and more context-sensitive qualitative methods (see Bresnen, 1995), will subsequently have to examine how IELT and especially IELT Recognition Discrepancy play into the relation between ethical leadership, follower behavior, and the work context.

7.5.4 Practical implications

The results of the research underscore arguments made in Chapters 3 and 4 that managers should explicitly examine the expectations that employees have of their ethical leadership. The results show that when such expectations are not met, this will negatively affect the manager's ability to build a reputation for ethical leadership. Aligning their own ethical leadership practices with the assumptions, beliefs, and expectations that employees have of ethical leadership can help managers to become more effective in fostering prosocial, ethical behavior within their organization. Depending on the situation on hand, such alignment for instance, could entail a different way of communicating about ethics and values or more actively involving employees in moral decision-making processes. Conversely, managers may need to invest in creating a new, shared understanding within the group about what employees can and should expect of ethical leadership and why. As stressed throughout the dissertation (see Chapters 3 and 4), this also requires leadership development programs to explicitly address the contents, origins, and effects of the implicit ethical leadership theories that are endorsed throughout the organization.

It is also important to note that just as employees have implicit theories on ethical leadership, managers will also have them. Another important implication of the study therefore relates to how IELT play into superiors' evaluations of the ethical leadership of their subordinates. Especially in organizations where ethics and integrity are high on the agenda, deviating from a superior's IELT might have a negative impact on their perception of the subordinates ethical leadership and hence on annual reviews and perhaps even promotions. It is recommended therefore that both parties explicate the implicit theories that they have of leadership in general and ethical leadership in particular. Even more, organizations should consider the use of 360-degree feedback methods and formulating clear standards for ethical leadership against which the behaviors and performance of managers can be evaluated more consistently and explicitly.

7.5.5 Conclusion

For decades scholars have stressed the "pervasive effects" of followers' implicit leadership theories and leadership categorization processes on their perceptions and evaluations of leadership (Giessner et al., 2009; Lord et al., 1984; Lord & Maher, 1991; Martin & Epitropaki, 2001; Offermann et al., 1994; Rush et al., 1977). Nevertheless, research on ethical leadership has focused almost exclusively on the leader side of the equation, thereby overlooking the active role that followers have in the construction of ethical leadership. There are notable exceptions however; studies that have begun to map out the contents and structure of individuals' implicit theories of ethical leadership (e.g., Martin et al., 2009; Resick et al., 2006; Resick et al., 2011, see also Chapters 3 and 4). The present chapter built on and extended these studies by showing that the extent to which a leader's characteristics and behaviors deviate from their followers' IELT may have a negative impact on the leader's overall reputation for ethical leadership. It thereby confirms the notion that ethical leadership is "in the eye of the beholder" (Heres & Lasthuizen, 2013) and that leaders would do well to inform themselves about the IELT of their followers if they wish to effectively foster ethical decision-making and behavior in their organization.

CHAPTER



HOW STRUCTURAL WORK CHARACTERISTICS SHAPE FOLLOWERS' IMPLICIT THEORIES OF ETHICAL LEADERSHIP

8.1 Introduction

Chapter 7 indicates that followers' expectations of ethical leadership (i.e., their implicit ethical leadership theories or IELT) are likely to shape their subsequent perceptions of their leader's characteristics and behaviors. This raises questions as to the origins of followers' implicit ethical leadership theories: are they merely individual, idiosyncratic tendencies, or are the similarities and differences more systematic? The studies detailed in the preceding chapters of this dissertation point towards the latter, suggesting a subtle yet noteworthy relationship between followers' implicit ethical leadership theories and characteristics of their work environment. A recurring theme in each of the studies' results is that differences in IELT seem related to the extent to which ethics and morality are central to followers' everyday business: the more morally complex the followers' work is, the more followers seem to prefer a proactive, values-based approach to ethical leadership. The moral complexity of the tasks, in turn, seems related to four key work characteristics - job autonomy (Chapters 4 and 7), the significance of the tasks (Chapters 3, 4 and 5), the publicness of the tasks (Chapters 3 and 4), and followers' own hierarchical position (Chapter 7).

The aim of the present study is to expand our knowledge of how social context shapes ethical leadership processes by conducting a more robust and precise test of the impact of followers' work environment on their implicit ethical leadership theories. It specifically answers the sub-question 7 of the dissertation research: *how*

and to what extent are employees' expectations of ethical leadership systematically related to the structural characteristics of their work environment? By mapping out the interrelation between followers' work characteristics, the moral complexity of their tasks, and their IELT, the study can improve our understanding of the mechanisms by which work context affects ethical leadership processes: work characteristics not only moderate the effects of ethical leadership on follower behavior (e.g., Kacmar et al., 2011; Kalshoven et al., 2013b), they might also affect ethical leadership more indirectly by playing into followers' preferences and acceptance of the ethical leadership provided (cf. DeRue & Ashford, 2010; Foti et al., 1982; Lord et al., 1984; Schyns et al., 2011). Furthermore the study complements the literature on implicit ethical leadership theories (e.g., Keating et al., 2007; Martin et al., 2009; Resick et al., 2006; Resick et al., 2011). Notably, it (1) shifts focus from cross-cultural differences in IELT to less-explored within-culture differences and (2) relates IELT to meso level characteristics of the social context. More practically, the study shows that taking into account characteristics of the work environment can help leaders to better anticipate followers' needs and preferences in terms of ethical leadership. As a result, it can help leaders minimize discrepancies between their followers' expectations of ethical leadership and their own ethical leadership practices. Minimizing such discrepancies subsequently enhances the leader's reputation for ethical leadership and thus his or her ability to foster ethical decision-making and behavior within the organization.

8.2 Theoretical Framework

8.2.1 Implicit ethical leadership theories

In its broadest sense, ethical leadership entails the character, decision-making, and behavior that a leader demonstrates to motivate others to make decisions and behave in accordance with relevant moral values and norms (see Chapter 2). Chapters 3, 4 and 6 however, show that within the scope of this definition individuals differ in their implicit assumptions, beliefs, and expectations of ethical leadership (IELT). In fact, five ideal-typical IELT may be discerned - (1) the Safe Haven Creator; (2) the Practicing Preacher; (3) the Moral Motivator, (4) the Social Builder, and (5) the Boundaries Setter. These IELT have been extensively discussed in previous chapters (4, 6, and 7) and are summarized in Figure 4.2 in Chapter 4. Recognizing and understanding the variation in these IELT is important, as leaders who exhibit characteristics and behaviors that are consistent with followers' own views on what that ethical leadership should entail have a greater chance of being accepted as an ethical leader, and thus have better chances of successfully fostering follower decision-making, behavior, and trust (cf.

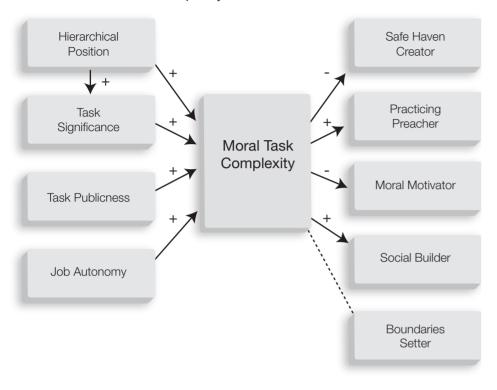
Den Hartog et al., 1999; Engle & Lord, 1997; Foti & Luch, 1992; Resick et al., 2006; Van den Akker et al., 2009). Conversely, Chapter 7 suggests that the extent to which specific characteristics and behaviors of a leader diverge from followers' IELT may negatively affect the leader's overall reputation for ethical leadership, hence limiting his or her ability to effectively stimulate ethical decision-making and behavior (Chapter 7).

To manage the discrepancies between IELT and ethical leadership practices, it is important to gain a better understanding of whence the variation in IELT comes. The studies reported in this dissertation identified four key characteristics of the work environment that are likely to shape the IELT of followers - job autonomy (see Chapters 4 and 7), the significance of followers' tasks (Chapters 3, 4 and 6), the publicness of the tasks (Chapters 3 and 4), and followers' own hierarchical position (Chapter 7). Closer examination of each of these four characteristics suggests that in all instances a similar underlying mechanism may be at work. That is, each of the four characteristics is likely to enhance the moral complexity of the work that followers do. It is precisely by doing so that these work characteristics shape followers' preferences for a more proactive, values-based approach to ethical leadership. In other words, drawing on the analyses of the previous chapters and as illustrated in Figure 8.1, the moral complexity of followers' work is expected to mediate the relationship between the structural characteristics of followers' work environment and their implicit theories of ethical leadership. It is the purpose of the present study to conduct a more robust test of this model in its entirety, highlighting moral task complexity as the main mechanism by which characteristics of the work environment shape IELT.

8.2.2 Moral Task Complexity and IELT

Moral dilemmas refer to decision-making situations in which moral values conflict, fundamental interests of others are at stake, and a normative judgment has to be made about the 'right,' 'good,' and 'just' course of action (cf. Beauchamp, 1991; Fijnaut & Huberts, 2002; Kaptein & Wempe, 2002; Menzel, 2007). The type of work that followers do and how their job is designed may not only affect the extent to which employees are confronted with moral dilemmas; it can also affect the severity of the dilemmas and hence the extent to which followers are required to make difficult moral decisions (e.g., Kalshoven et al., 2013b; Loyens & Maesschalck, 2010). I introduce the term 'moral task complexity' (MTC) here to denote the extent to which individuals experience moral dilemmas specifically related to the execution of their jobs. Moral task complexity can create a continuous tension that is not easily resolved (Hosmer, 1987). As a result, the more MTC individuals experience, the more likely they are to search outside themselves - and seek out organizational leaders in particular- for ethical guidance (Brown et al., 2005; Jordan et al., 2013; Kalshoven et al., 2011; Treviño, 1986).

Figure 8.1 Proposed structural relationship between work characteristics, moral task complexity and followers' IELT



The Practicing Preacher IELT to ethical leadership may be especially appealing to followers high in MTC. By discussing moral dilemmas and regularly evaluating the ethical principles and values that should guide the work, this type of leadership is well-suited to clarify norms, expectations, and responsibilities (De Hoogh & Den Hartog, 2008; Kalshoven et al., 2011; Lamboo et al., 2008), help followers determine the appropriate course of action (Grojean et al., 2004; Van den Akker et al., 2009) and help them achieve more sound ethical judgments (Brown et al., 2005). From a social learning perspective (Bandura, 1977, 1986; Brown et al., 2005), proactive communication about ethics also serves an important role modeling function: by explicitly talking about ethics-relates issues, leaders signal to followers that it is safe, acceptable, and even encouraged to come forward with their moral dilemmas, doubts, and questions (Driscoll & McKee, 2007; Kaptein, 2005; Treviño et al., 1999). Followers who experience high MTC therefore may expect and prefer a more communicative and clarifying ethical leadership style as helpful and instrumental (House, 1996; Kalshoven et al.,

2013b). While empirical research on the antecedents of ethical leadership preferences is scarce, initial exploratory studies (Chapters 3 and 4) suggest that followers with jobs that are likely to be morally complex are also more likely to prefer a high-standards ethical leadership approach that revolves around explicit communication about ethics.

Followers with greater MTC may also be more likely to endorse the Practicing Preacher because of the high moral standards that the leader described in this IELT sets. Again, the social learning approach to ethical leadership suggests followers will observe the behavior modeled by significant others and imitate that behavior when it is shown to have desirable outcomes (Bandura, 1977, 1986; Brown & Treviño, 2006; Brown et al., 2005). As leaders often have relatively high prestige, status, and power within the organization followers interpret the behavior that leaders model as 'rewarding' (Brown et al., 2005). Leaders that role model high moral standards thus send out a strong message to followers who deal with moral dilemmas themselves (Cooper, 2006; Menzel, 2007) and signal to followers that it is allowed and even desirable to 'do the right thing'. In line with this, Jordan and colleagues (2013) recently found that ethical leaders whose moral reasoning is greater than that of followers, stand out as salient ethical role models whose ethics-related communication and behavior attract followers' attention. Given the above, it is hypothesized that:

HYPOTHESIS 1

Moral task complexity has a positive effect on followers' endorsement of the Practicing Preacher approach to ethical leadership.

The Social Builder may also fit well with the IELT of those higher in moral task complexity. In this ideal-typical IELT the leader is portrayed as an attractive role model for followers who are confronted with difficult ethical decision-making processes: by looking at situations from different perspectives and taking account of both the opinions of stakeholders and the broader societal interests, a leader should apply high moral reasoning skills and show – rather than tell - followers how they should evaluate and resolve moral issues (Caldwell, Bischoff, & Karri, 2002; Dobel, 1999; May et al., 2003). Similar to the Practicing Preacher, a leader with high moral standards and moral courage such as portrayed by the Social Builder IELT creates a sense of safety and comfort among followers and makes them feel supported in doing the morally right thing. The Social Builder's caring and loyal attitude towards followers probably strengthens the follower's sense of support even further: and social identity theory (Hogg, 2001; Hogg & Terry, 2000; Hogg & van Knippenberg, 2003) suggests, followers identify themselves more with leaders who are caring and treat them fairly (Brown et al., 2005; Neubert et al., 2009). This, in turn, raises the leader's moral authority and

makes followers more inclined to emulate the leader's ethical behavior (De Schrijver et al., 2010; Neubert et al., 2009). Finally, the emphasis that the Social Builder places on fostering shared moral values and norms within the group may help reduce some of the ambiguity that followers experience when dealing with moral dilemmas. Research on ethical decision-making suggest that individuals are more likely to act in a morally appropriate manner when they feel there is sufficient social consensus on the issue (Barnett, 2001). By stressing group-level values and shared moral decision-making a Social Builder approach to ethical leadership may provide followers with a sense of shared responsibility and security. The hypothesis is therefore as follows:

HYPOTHESIS 2 Moral task complexity has a positive effect on followers' endorsement of the Social Builder approach to ethical leadership.

While the Practicing Preacher and Social Builder IELT are expected to meet the needs of followers with high MTC, followers with fairly little moral task complexity may consider such proactive ethical leadership to be of little interest and relevance to them. It could even be perceived as inauthentic or window-dressing because it has little to do with followers' actual day-to-day work (cf. Bass & Steidlmeier, 1999). This however, does not mean that ethical leadership is necessarily and entirely redundant for followers with less moral task complexity: it is more likely that the less morally complex settings evoke preferences for a different approach to ethical leadership, rather than a complete lack thereof. Both the Safe Haven Creator and the Moral Motivator IELT portray a leader whose ethical guidance is somewhat more passive and implicit. Consequently, these two approaches may fit better with the needs, preferences, and expectations of followers with low MTC.

The Safe Haven Creator portrays a leader who cultivates an environment for followers in which they can learn from their mistakes and where openness and accountability are valued. At the same time, communication about moral issues occurs less frequently and is mostly initiated by followers themselves, e.g. after observing questionable behavior or when explicitly confronted with moral dilemmas. For followers with low MTC, this may be the 'goldilocks' approach to ethical leadership - just right. Detert and colleagues (2007) for instance, found that a proactive, communicative approach to ethical leadership (cf. Brown et al., 2005) had no effect on restaurant workers. The authors suggested that this finding occurred most likely because respondents' jobs tended to evoke only very few moral dilemmas (Detert et al., 2007). Limiting the explicit communication about ethics, as the Save Haven Creator does, may therefore fit better with the daily realities of followers with low MTC

and prevent cynicism. Yet, as the Social Haven Creator approach fosters a sense of psychological safety among followers, it nevertheless allows them to come forward and openly discuss the dilemmas with the leader if and when moral dilemmas *do* occur (cf. Walumbwa & Schaubroeck, 2009). It is therefore expected that:

HYPOTHESIS 3

Moral task complexity has a negative effect on followers' endorsement of the Safe Haven Creator approach to ethical leadership.

Similarly, followers with less Moral Task Complexity may have an IELT that is closer to the Moral Motivator than those with higher levels of MTC. While the leader exemplified in the Moral Motivator IELT shows strong moral character, reflectivity and authenticity, this is not the type of leader to make ethics a priority within the organization. Even more so, those adhering to the Moral Motivator expect leaders to leave moral decisions primarily to followers themselves. This approach seems closely related to what Treviño and colleagues (2003) consider to be an "ethically neutral" leader - a leader who is a strong moral person but not a clear moral manager. Still, a significant number of practitioners identify and recognize the Moral Motivator as a legitimate, and even their ideal, approach to ethical leadership (see Chapters 3, 4 and 6). Again, the lack of moral complexity in their work may limit followers' needs and preferences for a proactive, expressively ethics-oriented leadership style. These followers with low MTC may feel that a leader with strong moral character suffices.

HYPOTHESIS 4 Moral task complexity has a negative effect on followers' endorsement of the Moral Motivator approach to ethical leadership.

The last ideal-typical implicit ethical leadership theory is that of the Boundaries Setter. Earlier studies indicate that the overall support for this IELT is limited (see Chapters 4 and 6). Most likely, this authoritative, compliance-based approach conflicts with the egalitarianism and limited power distance that characterize Dutch society in general and Dutch implicit leadership theories more specifically (Den Hartog et al., 1999; Hofstede, 1980). Among those that nevertheless did prefer the Boundaries Setter approach in earlier exploratory studies there were no clear indications of a relationship with the respondents' moral task complexity⁷⁵. MTC is therefore unlikely to have a significant effect on followers' preferences for the Boundaries Setter.

 $^{75\,}$ Although endorsement of the Boundaries Setter approach did seem related to the respondents' education >>

Q

HYPOTHESIS 5

Moral task complexity has no effect on followers' endorsement of the Boundaries Setter approach to ethical leadership.

8.2.3 The role of followers' work characteristics

As indicated earlier, moral dilemmas within organizations do not stand on their own and may often be a direct consequence of the work that an individual does. Following up on findings of the preceding studies on implicit ethical leadership theories included in the dissertation, the present study therefore examine the relation between job autonomy, task significance, task publicness, and hierarchical position in shaping followers' IELT. For each of these work characteristics it is expected that an indirect effect occurs through moral task complexity. As argued below, these structural work characteristics each raise the frequency and severity of work-related moral dilemmas and, as a result, shape followers' assumptions, beliefs, and expectations of what ethical leadership should entail.

Job autonomy. Job autonomy refers to the freedom, independence, and discretion that employees have to organize their work and to decide how the tasks are to be performed (Hackman & Oldham, 1975). High autonomy jobs such as those of medical professionals lack clear structure and guidelines and have rather general requirements and goals (cf. Fiedler, 1971). Furthermore, autonomous jobs often include tasks that can be performed in many different – and often equally valid - ways (Fiedler, 1971). The decision-making situations in these ill-structured, high-autonomy jobs thus tends to be rather 'weak': the validity of decision options is open to interpretation, there are few constraints on employees' behavior, and it is less clear to employees how to respond appropriately (Mischel, 1977). As a result, difficult moral dilemmas are more likely to emerge (Kalshoven et al., 2013b).

Where jobs are well structured and there is less autonomy, e.g. in supermarket cashier functions or restaurant service, moral task complexity may be much lower and thus is likely to indirectly affect followers' need for explicitly ethics-focused leadership. To be clear, moral dilemmas can and do occur in any work environment, regardless of the level of job autonomy: a factory worker may observe a co-worker and good friend stealing organizational property, a waitress may be faced with sexual

harassment from a superior and fear losing the job if (s)he reports it. On average however, when employees hold less structured and more autonomous jobs there will be more room for ambiguity in decision-making and hence the moral complexity of the tasks they are to perform is likely to be greater. In low-autonomy jobs on the other hand, the norms for behavior are already fairly clear and the tasks that employees perform are unlikely to evoke very ambiguous moral dilemmas (Detert et al., 2007; Kalshoven et al., 2013b). In support of this, and in line with findings in the preceding chapters of this book, Detert et al. (2007) and Kalshoven and colleagues (2013b) indeed found no significant effects of an explicitly ethics-focused leadership style on followers that hold low-autonomy jobs. The endorsement of the proactive, explicit ethical leadership approaches exemplified by the Practicing Preacher and the Social Builder thus will increase with one's moral task complexity, whereas endorsement of the somewhat more passive approaches (i.e., Safe Haven Creator and Moral Motivator) will subsequently decrease as moral task complexity becomes greater. Consistent with arguments made in the previous sections, there is likely no (indirect) effect of job autonomy on followers' endorsement of the Boundaries Setter. The above discussion leads to the following hypotheses:

HYPOTHESIS 6a Job autonomy has a positive effect on followers' moral

task complexity.

HYPOTHESIS 6b Job autonomy has an indirect effect on followers'

IELT endorsement, which is fully mediated by moral

task complexity.

Task significance. The second work characteristic that may be relevant to followers' implicit theories of ethical leadership is their task significance, i.e. the impact that the work has on others within the organization and the organization as a whole (Hackman & Oldham, 1975). Where followers' jobs are more likely to have a significant impact within the organizations, for instance in HR functions, followers will need to consider multiple perspectives and have to weigh different values and stakes against one another on a regular basis. Hence moral dilemmas are likely more frequent, profound, and unclear when task significance is high, increasing the need for leaders to proactively help followers identify and understand the ethical ramifications of the work and guide them in making the appropriate decisions (cf. Brown et al., 2005; Kalshoven et al., 2011). On the other hand, jobs that are relatively low in task significance may evoke only few moral dilemmas. Although (ethical) leadership itself to some extent can enhance followers' perceptions of how significant their tasks are (Piccolo & Colquitt, 2006; Piccolo et al., 2010), these perceptions are likely to be bounded by the more objective

< is most likely because lower educated individuals tend to have lower levels of moral reasoning (e.g., Rest, 1986; Rest 1994) and as a result may prefer more straightforward moral rules and guidelines from the leader. Since the data include almost exclusively higher educated respondents, however, I am unable to explore this further in the current chapter.</p>

characteristics of the work itself. That is, the decisions and actions of an HR director are more likely to have a profound, morally-laden impact on the lives of others in the organization than those of the restaurant workers included in the aforementioned Detert et al. (2007) study. Followers with higher task significance are thus less likely to endorse the more passive, reactive approaches to ethical leadership. Again, task significance probably has no direct or indirect effect on followers' endorsement for the Boundaries Setter. Hence, it is expected that:

HYPOTHESIS 7a Task significance has a positive effect on followers'

moral task complexity.

HYPOTHESIS 7b Task significance has an indirect effect on followers'

IELT endorsement, which is fully mediated by moral

task complexity.

Task publicness. Whereas task significance concerns the impact of one's work within the organization, task publicness is more outward-oriented. Task publicness denotes the extent to which tasks are representative of public organizations and as such impact the functioning of society as a whole (analogous to 'organizational publicness', see e.g. Bozeman, 1987; Van der Wal et al., 2008). Similar to task significance, task publicness is likely to raise followers' moral task complexity and subsequently shape their implicit ethical leadership theories. Chapter 3 indicated that where the main aim of one's tasks is serve the public interest, ethics is more likely to be understood as something that is "inherent" in the work and therefore a "natural topic" that requires careful consideration, evaluation and weighing of different interests and moral consequences. Indeed, the nature of the public task typically involves conflicting sets of interests and conflicting norms by which to evaluate solutions (Morrell & Hartley, 2006), Followers with high levels of task publicness thus may experience more moral task complexity and, as a result, prefer more explicit, ethics-focused leadership styles. In contrast, and consistent with previous findings (see Chapter 3), followers with more private or neutral-oriented tasks are less likely to consider ethics and morality part of their "core business". Their perceptions of the moral task complexity may be lower and therefore they may prefer more implicit and passive approaches to ethical leadership. Similar to the aforementioned expectations on the effects of structural work characteristics, it is hypothesized that:

HYPOTHESIS 8a Task publicness has a positive effect on followers' moral task complexity.

HYPOTHESIS 8b

Task publicness has an indirect effect on followers' IELT endorsement, which is fully mediated by moral task complexity.

Hierarchical position. The results of Chapter 6 show that leaders' ethical leadership practices more often than not diverge from their followers' ethical leadership preferences. This suggests that those who hold a higher hierarchical position and formal leadership position in the organization, and especially those who have formal leadership responsibilities, may hold a different view on what ethical leadership should entail than those who are situated lower in the organization and have no formal leadership responsibilities themselves. There could be two reasons for this. First, those who operate at higher managerial levels in the organization are more likely to be in involved in making strategic decisions. As a result, their work may evoke questions that require highly principled decision-making processes, e.g. when it concerns questions about what the organization stands for or how 'good' performance is to be defined. This subsequently raises the moral task complexity of those at higher hierarchical positions. Second, organizational leadership concerns "the process of influencing others to understand and agree about what needs to be done and how to do it, and the process of facilitating individual and collective efforts to accomplish shared objectives" (Yukl, 2006: 8). By the very nature of their role within the organization, the tasks of those who operate at higher managerial levels thus affect followers, colleagues, and the organization as a whole. Followers' hierarchical position may thereby heighten their perceived task significance and, indirectly, further raise their moral task complexity. As around before, higher levels of moral task complexity are likely to enhance followers' needs for an ethical leadership approach that includes high moral standards, explicit communication about ethics, and role modeling complex moral decision-making processes becomes even greater. The final hypotheses thus are as follows:

HYPOTHESIS 9a Hierarchical position has a positive direct effect on

followers' moral task complexity.

HYPOTHESIS 9b Hierarchical position has a positive indirect effect on

followers' moral task complexity, which is partially

mediated by task significance.

HYPOTHESIS 9c Hierarchical position has an indirect effect on followers'

IELT endorsement, which is mediated by task significance

and moral task complexity.

8.3 Methodology

8.3.1 Sample and procedure

I conducted the analyses for this chapter on data from Sample I (see Chapter 5 for the complete sample and data collection details). For this sample, I collected data using a snowball sampling method targeting respondents from a wide range of sectors and industries. I sent out e-mails to potential respondents in my professional and personal networks requesting the recipients to fill in an online survey² and send the e-mail to two or more contacts in their own network with the same request. I also used social media and an open website link to approach respondents. I received fully completed surveys from 355 working adults, of which 52.1% is female and 12.3% is of non-native ethnicity. As expected, higher educated professionals are overrepresented in the sample, with 22.9% having completed higher vocational education (HBO) and 68.3% holding a university level degree. In terms of age, 21% is under 30, while 35% is between 30-44 years and 36% between 45-59 years old. Of the respondents, 18.4% works part-time, 30.4% holds a formal leadership position, and most (37.1%) have tenure of more than 7 years.

8.3.2 Measures

To explore the validity and reliability of the measures I first conducted preliminary principal components analyses and reliability tests using data from a sample of members of the Netherlands Institute of Psychologists (NIP; Sample II), followed by confirmatory factor analyses on yet another sample of members of a large semipublic organization (Sample III). Finally, I performed reliability and confirmatory factor analyses on the data for the study on hand. The main results of these analyses are reported in Chapter 5 and summarized below³.

Implicit ethical leadership theories. To measure respondents' ethical leadership preferences, I first presented them with a broad definition of ethical leadership as "leadership that is intended to foster integrity and ethical behavior within an organization". I then asked respondents to read through five vignettes, each representing a brief description of one of the previously discussed IELT. Upon reading each vignette, respondents were asked to indicate on a 5-point Likert scale the extent to which the description in question was in agreement with their own ideal image of ethical leadership (ranging from 'no agreement at all' to 'full agreement'). Each of the five IELT was thus measured using a single-item Likert scale question.

Moral task complexity. I measured moral task complexity using five statements about the extent to which followers experience moral dilemmas in their work. Examples of statements include: "In my work, I have to make difficult moral choices" and "In my work, I have to make significant decisions for which the 'morally right' thing to do is not immediately clear". Each item was followed by a 5-point Likert-type response format (ranging from Strongly Disagree to Strongly Agree). Cronbach's alpha for this scale is .86, indicating good reliability.

Job autonomy. I measured job autonomy using four slightly adjusted items from Spector and Fox's (2003) Factual Autonomy Scale and one additional item using the same format (see Chapter 5). The FAS was developed to reduce the high levels of subjectivity that occur in traditional measures of autonomy (e.g., Hackman and Oldham's 1975 Job Diagnostics Survey) and thereby prevent conflation of the measure with more general affective states and job dissatisfaction. Sample items included in the present study are: "In your work, how often does someone else determine when you should do your work?" and "In your work, how often does someone else determine how you should do your work?" With a Cronbach's alpha of.77 the reliability of this scale is sufficient.

Task significance. I developed a 3-item measure of task significance with the following items: "The work that I do on a daily basis has consequences for a large number of colleagues", "The work that I do on a daily basis determines the well-being of colleagues", and "The work that I do on a daily basis is of great importance to the success of the organization". Cronbach's alpha for this measure is .82.

Task publicness. Following the results of the exploratory and confirmatory validity analyses, I included six items in the measure of task publicness, e.g. "The work that I do on a daily basis is directly or indirectly of interest to political decision-making" and "The work that I do on a daily basis is important for how well society functions". The reliability of the scale is good (Cronbach's alpha =.87).

Hierarchical position. I asked respondents to indicate whether they formallyhold a leadership position within the organization and if so, at what level (no formal leadership position, team leader, department/unit head, or top-level management). Responses to the open answer category were subsequently recoded based on their equivalence to one of the four answer categories.

Control variables. The analyses control for gender, age, non-native ethnicity, education, part-time employment, tenure, and organization size.

8.3.3 Analyses

I tested the hypothesized structural equation model using AMOS 22.0. I employed a maximum likelihood estimation procedure with bootstrapping to deal with the non-normal distribution of the dependent variables in the model (cf. Byrne, 2001; Yung & Bentler, 1996). Model A represents a baseline model in which only the direct effects of all work characteristics and moral task complexity on IELT are assessed⁷⁶. I use Model A to assess whether the hypothesized, indirect effects model is indeed – as hypothesized - a better representation of the data than a direct effects model. Models B1 and B2 represent this hypothesized indirect effects model including all control variables⁷⁷. To test the hypothesis that moral task complexity had no significant effect on the Boundaries Setter preference, I used nested model testing. I first assessed the full model that included a path between MTC and the Boundaries Setter in the structural model (model B1). I then tested this model against a nested model in which this path was deleted (model B2). An insignificant change in the model's chi-square between these two nested models means that the more restricted model can be maintained and the path is indeed insignificant.

To test the hypotheses on mediation effects, I followed steps 2 through 4 of mediation analyses outlined by Baron and Kenny (1986) and James and Brett (1984). Hence, I first assessed the correlation between the causal variables job autonomy, task significance, task publicness, and hierarchical position and the mediators (step 2). In both models B1 and B2 I then assessed whether the mediator moral task complexity affected followers' IELT (step 3) and simultaneously determined if moral task complexity fully or partially mediated the relationship by examining whether the effect of the causal variables on the outcome variables was zero when controlling for Moral Task Complexity⁷⁸ (step 4). As I used SEM to estimate my model, step 1 of mediation analysis (modeling the direct effect between the causal variables and outcome variables) was omitted and the total effect was inferred from the combined

direct and indirect effect (see Kenny, 2013). I used bootstrapping to obtain bias-corrected confidence intervals.

The hypotheses for mediation are accepted when (1) zero is not in the confidence interval, (2) the bootstrap standard error for the indirect effect is significant, and (3) the joint test of significance indicates that both paths of the indirect effect are indeed nonzero (Fritz, Taylor, & MacKinnon, 2012), and (3). In addition, I performed Sobeltests for all mediating paths (Sobel, 1982). As the indirect effect is a product of two effects, I took effect size of .01 to indicate a small mediating effect, whereas. 09 represents a moderate effect and .25 constitutes a large effect (Preacher & Kelley, 2011). Finally, for sake of parsimony, I removed all non-significant paths between the control variables and IELT in the model one-by-one⁷⁹. The resulting empirical model is reported as model C in Table 8.2.

To assess whether the observed covariance matrix fitted my hypothesized model, I reviewed the overall model chi-square measure (x2, Bollen, 1989), the Standardized Root Mean Square Residual (SRMR, Hu & Bentler, 1999), the comparative fit index (CFI, Bentler, 1990), and the root mean square error for approximation (RMSEA, Steiger & Lind, 1980) for measures of overall model fit. Both the chi-square and SRMR represent absolute measures of fit. For SRMR, a value of 0 indicates perfect fit. Values <.05 indicate good fit, though values between .05 and .08 are still considered acceptable (Hu & Bentler, 1999). CFI is an incremental fit index that compares the hypothesized model to a baseline model of complete independence between the items included. The CFI is recommended as the best approximation of the population value (Anderson & Gerbing, 1988), with values greater than .90 considered adequate and those above .95 indicating a good-fitting model (Bentler & Yuan, 1999). The RMSEA finally, is one of the most informative fit indices (Byrne, 2001: 84) and considers how well a model with unknown but optimally selected parameter values would fit the population covariance matrix if it were available (Browne & Cudeck. 1993). RMSEA values below .05 indicate good model fit, although - as with the SRMR - values between .05 and .08 are still acceptable (Browne & Cudeck, 1993; MacCallum et al., 1996).

⁷⁶ Given their more than likely association, I additionally allowed age and tenure and age and hierarchical position to correlate in all models.

⁷⁷ The control variables were added to the model as observed variables with structural paths to the five DV. More extensive multi-group analysis to examine potential measurement invariance related to the control variables were not conducted, but will be part of future follow-up research.

⁷⁸ In the structural equation model I tested this step by not modeling a direct effect between the work characteristics and the IELT while MTC was included as the mediating variable.

⁷⁹ The hypothesized main regression paths that were found to be non-significant (e.g., those modeling an effect of job autonomy on MTC or MTC on the Safe Haven Creator) were retained in the final model. Empirical respecification of a model by removal of paths that are non-significant is said to increase the risks of overfitting the model to the dataset on hand, especially if the results have not yet been replicated using other data (Kline, 2011). In contrast to the main regression paths, however, I did not hypothesize a structural relation between the control variables and followers' IELT. Removal of the non-significant control variables is thus consistent with the theoretically hypothesized model.

Q

8.4 Results and Analyses

8.4.1 Correlations

The means, standard deviations and correlations between the control variables, exogenous and endogenous variables in the structural equation model are shown in Table 8.1 80 . As discussed in Chapter 7, respondents' endorsements of each of the five ideal-typical IELT are interrelated, yet the correlations are moderate at best. The highest correlations are those between the Moral Motivator and the Social Builder (r =.26, p <.001), the Safe Haven Creator and Moral Motivator (r =.21, p <.001), and the Practicing Preacher and the Social Builder (r =.21, p <.001). The vignettes can thus be assumed to represent sufficiently distinctive implicit ethical leadership theories.

The zero-order correlations between the various work characteristics, moral task complexity, and implicit ethical leadership theories reveal a somewhat unexpected pattern. First, with respect to the relation between moral task complexity and the IELT, the correlations with the Practicing Preacher (r = .26, p < .001), Social Builder (r =.13, p <.001) and Boundaries Setter (r =.07, p =.194) are all in the expected direction. These correlations suggest MTC may indeed be associated with an increase in the endorsement of the more proactive, explicit approaches to IELT, while - consistent with results from the exploratory research (see Chapter 4) - MTC is unrelated to followers' endorsement of the Boundaries Setter. However, contrary to hypotheses H3 and H4, moral task complexity is also uncorrelated to the Safe Haven Creator and Moral Motivator IELT. Second, examining the relation among the structural work characteristics, the data reveal that while task significance and task publicness are significantly related to moral task complexity (r = .38, p <. 001 and r = .26, p <.001, respectively), job autonomy shows no relation with MTC. Third, looking at the direct relation between work characteristics and IELT. it becomes clear that job autonomy and task publicness also do not correlate with the various implicit ethical leadership theories. Likewise, while followers' own hierarchical position is correlated to moral task complexity and task significance (r = .27, p < .001) and r = .41, p < .001, respectively), it is only directly related to the Practicing Preacher IELT (r =.11, p <.05). Task significance is related only to the Practicing Preacher IELT as well (r = .16, p < .01) and not, as originally hypothesized, to any of the other three IELT. Other noteworthy correlations are those suggesting a positive association between hierarchical position and job autonomy (r = .13, p < .001),

followers' age and their endorsement of the Safe Haven Creator and Social Builder IELT (r =.19, p <. 001 and r =.12, p <.05), and those indicating a small negative effect between the individual's organization size and their endorsement of the Moral Motivator (r = -.12, p <. 05).

To summarize, at face value, the pattern of correlations suggests that moral task complexity and task significance are likely antecedents of followers' implicit ethical leadership theories, but job autonomy, task publicness, and hierarchical position are not. However, with the exception of job autonomy, all structural work characteristics are associated with moral task complexity. Meanwhile, moral task complexity shows the strongest relationship with followers' IELT. The latter results do appear consistent with the hypothesized model, which suggests that the effects of work characteristics on ethical leadership are fully mediated by moral task complexity. In general, meditational effects may occur even when there is limited statistical evidence for a direct relation between the independent and dependent variable, and zeroorder correlations reveal both variables are related to the mediator but not directly to one another (see Kenny, 2013). Therefore an indirect effect of task publicness on followers' endorsement of the various IELT via moral task complexity cannot yet be excluded completely. More stringent testing of the full causal model is needed to gain a full understanding of how and to what extent the various work characteristics and MTC directly or indirectly shape followers' ethical leadership preferences.

8.4.2 Hypotheses testing

As noted earlier, I tested three alternative models. Model A was a baseline model in which only direct effects of the work characteristics and moral task complexity were modeled. Models B1 and B2 together represent the hypothesized model B, including all control variables. I compared Model A to the hypothesized model B1 to examine the superior fit of the latter, and thus provide additional support for the notion that work characteristics affect IELT indirectly by raising the individual's moral task complexity. Absolute fit for Model B1 is slightly worse than for the direct effects Model A, but the difference is non-significant ($\Delta = 15.943$, p = .82) suggesting Model A and Model B1 in fact fit the data equally well. However, CFI and RMSEA for Model B1 seem slightly better, and the lower AIC value suggests that of the two, the indirect effects model B1 is preferable. Since Model B1 also fits best with the theory, the indirect effects model is therefore maintained as the main model. After removal of the non-significant paths between the control variables and the IELT, the hypothesized model has adequate fit: $\sqrt{2} = 486.362$ (df = 282, p < .001), SRMR = .06, CFI = .93, and RMSEA = .05. The fit indices and the main regression results are reported in Tables 8.2 and 8.3 and visualized in Figure 8.2.

⁸⁰ For a more in-depth discussion of the descriptive statistics I refer to Chapter 5.

Table 8.1 Correlations (Spearman's rho)

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SAMPLE I N = 355									
		MEAN	S.D.	1	2	3	4	5	6
1	Gender	0.52	0.50						
2	Age	5.77	2.27	18***					
3	Non-native ethnicity	0.12	0.33	.10	09				
4	Education	7.52	0.89	.06	16**	.08			
5	Part-time	0.18	0.39	.15**	06	.07	15**		
6	Tenure	3.44	1.44	18***	.51***	11*	11*	11*	
7	Organization size	4.03	1.24	04	02	.08	.19***	23***	.20***
8	Moral task complexity	3.01	0.95	05	.19***	09	01	05	.20***
9	Job autonomy	3.35	0.75	04	.19***	.01	.01	10	.07
10	Task significance	3.30	1.00	09	.23***	06	08	.00	.15**
11	Task publicness	3.01	1.16	11*	.16**	00	.21***	05	.07
12	Hierarchical position	0.55	0.95	15**	.27***	04	.00	13*	.25***
13	IELT Endorsement: Safe Haven Creator	4.15	0.72	.09	.19***	.06	.01	.01	.07
14	IELT Endorsement: Practicing Preacher	3.72	0.93	.01	.07	.02	00	.05	.07
15	IELT Endorsement: Moral Motivator	3.69	0.94	.10	04	06	.07	.08	03
16	IELT Endorsement: Social Builder	3.69	0.94	.02	.12*	09	00	.09	.06
17	IELT Endorsement: Boundaries Setter	2.97	0.97	.02	04	.07	01	.07	03

Moral task complexity and IELT. The results of the structural equation model tests (see Table 8.2) confirm Hypothesis 1 that moral task complexity has a positive effect on followers' endorsement of the Practicing Preacher (β =.26, p <.001). In addition, followers with higher MTC have a greater preference for the Social Builder than those with less MTC, providing support for Hypothesis 2 (β =.11, p <.05). Together these findings show that followers who experience more moral dilemmas in their work are also more likely to prefer leaders that role model high ethical standards and explicitly and frequently communicate about ethical values, principles, and dilemmas.

SAMPLE I N = 355									
7	8	9	10	11	12	13	14	15	16
04									
.02	.00								
06	.38***	.01							
06	.26***	.01	.11*						
.05	.27***	.13*	.41***	01					
02	.04	.09	03	03	.02				
.05	.26***	04	.16**	.03	.11*	.14**			
12*	.09	.06	01	02	03	.21***	.13*		
.03	.13*	04	.05	.08	.04	.17**	.21***	.26***	
.02	.07	01	.02	03	02	.06	.12*	.14**	.21***

It also suggests that the greater their MTC, the more followers desire leadership that provides support and guidance in ethical decision-making processes and fosters shared moral norms within the group. It should be noted however, that the overall effect sizes are small to moderate. While the effects seem robust, other factors than follower demographics and moral task complexity are likely at work as well.

Contrary to theoretical expectations MTC does not affect followers' preferences for the Safe Haven Creator approach to ethical leadership. Hypothesis 3 is therefore rejected. Followers with higher and lower levels of moral task complexity do not differ

in their endorsement of the Safe Haven Creator. Instead, the Safe Haven Creator is positively associated with respondents' age (β =.19, p <.001), suggesting that older respondents find this implicit ethical leadership theory somewhat more appealing than their younger counterparts. Overall however, the mean endorsement scores for the Safe Haven Creator are high and the standard deviation is comparatively low (see Table 8.1). This indicates that most respondents agree that the Safe Haven Creator fits with their own individual implicit ethical leadership theory. Perhaps then, the characteristics and behaviors described in the Safe Haven Creator are best considered a 'baseline' expectation for ethical leadership, the minimum requirement for any ethical leader – regardless of followers' work characteristics or moral dilemmas. In other words, in most work environments ethical leaders are probably expected at the very least to be open and accountable themselves and to create a safe environment in which followers can make mistakes and learn from them.

MTC also did not affect followers' endorsement of the Moral Motivator, meaning that Hypothesis 4 must be rejected as well. The Moral Motivator IELT centers on the person of the leader itself, emphasizing strong moral character, authenticity, selfreflection and personal integrity. Additionally, the Moral Motivator IELT posits that a leader should not make ethics a priority within the organization and leave it up to followers to decide for themselves what is and what is not morally appropriate behavior. The mean scores for this IELT (Table 8.1) suggest the Moral Motivator is fairly appealing - and maybe even sufficient- for followers with limited moral task complexity but it appeals equally well to those with higher levels of MTC. In light of the findings for H1 and H2, followers with higher MTC seem to consider the characteristics and behaviors of the Moral Motivator as necessary, but not sufficient for ethical leadership. For followers with lower MTC, a combination of the Safe Haven Creator and Moral Motivator is more likely to suffice. Surprisingly, the analyses further show that organization size has a negative effect on follower endorsement of the Moral Motivator ($\beta = -.14$, p < .01). Hence in larger organizations, followers are less likely to accept leaders who take such an approach to ethical leadership.

As expected, followers' endorsement of the Boundaries Setter did not differ according to their moral task complexity. This finding supports Hypothesis 5. Overall, the Boundaries Setter receives the lowest endorsement of all ethical leadership approaches. A strict focus on reinforcement of preset moral norms and values thus has limited appeal to followers, irrespective of their moral task complexity. Nonetheless, respondents do not refute the approach to ethical leadership entirely: with a mean score of 2.97 it seems that respondents do see some value in the compliance-based approach, perhaps as something of a 'last resort'.

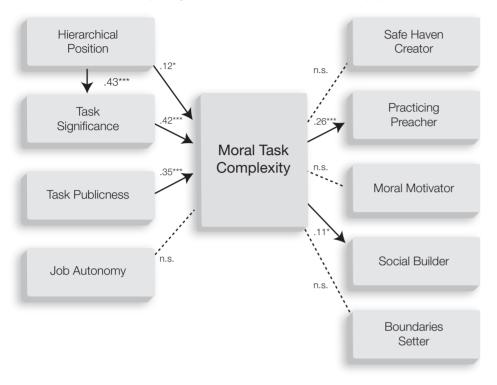
Table 8.2 Model fit indices for the structural equation models A through C

SAMPLE I N = 355									
	Model A	MODEL B1	MODEL B2	MODEL C					
FIT INDICES	Direct effects + control variables	Indirect effects incl. MTC → Boundaries Setter + control variables	Indirect effects excl. MTC → Boundaries Setter + control variables	Indirect effects + insignifcant control variables removed					
Ch-square (df, p)	763,297 df = 365, p < .001	779,240 df = 387, p < .001	781,642 df = 388, p < .001	486,362 df = 282 p = < .001					
CFI	.879	.881	.881	.932					
SRMR	.068	.070	.070	.059					
RMSEA	.056	.054	.054	.045					
AIC	1087,297	1059,240	1059,642	676,362					

The role of followers' structural work characteristics. In line with the correlations reported earlier, the structural model indicates that the moral task complexity that followers experience in their work is unrelated to their job autonomy. Hypothesis 6a is therefore rejected. Since this means step 2 in the mediation analysis is not met, Hypothesis 6b is also rejected. Consistent with Hypotheses 7a, 8a, and 9a task significance, task publicness, and hierarchical level do have a significant direct effect on MTC (β =.42, p <.001; β =.35, p <.001 and; β =.12, p <.05, respectively). Having freedom, independence, and discretion in one's work in and of itself does not lead to more ambiguity and moral dilemmas: rather, individuals experience more moral dilemmas when they have greater leadership responsibilities, and perceive the decisions to be made as having a significant impact on others - both within the organization and externally, on society as a whole, Moreover, followers with a higher hierarchical position also report significantly more task significance (B = .43, p < .001). The bootstrap confidence intervals (see Table 8.3), joint significance test, and Sobel test (test statistic: 4.95, p < .001) indicate that, as such, task significance indeed partially mediates the effect of hierarchical position on moral task complexity (B = .18, p <.01), thus supporting Hypothesis 9b.

I next examined the indirect effects of followers' task significance on their endorsement of the five ideal-typical implicit ethical leadership theories. Hypothesis 7b argued that moral task complexity mediates the relationship between task significance and followers' IELT endorsements. This hypothesis is partially supported by the data: task significance indeed has a moderate indirect effect on the Practicing Preacher IELT (β =.11, p <.01; bootstrap C.I. between .07 and .16). The joint significant

Figure 8.2 The structural relationships between work characteristics, moral task complexity and followers' ethical leadership preferences⁸¹



test and Sobel-test statistic for this indirect effect (3.76, p <.001) also confirm the mediation. Consistent with the refutation of Hypotheses 3 and 4, and acceptance of Hypothesis 5, however, followers' task significance has no indirect effect on their endorsement of the Safe Haven Creator, Moral Motivator, or the Boundaries Setter.

For the Social Builder, the results are somewhat more ambiguous. The structural equation model results indicate a small yet significant indirect effect of task significance on endorsement of the Social Builder (β =.05, p <.05; bootstrap confidence intervals

between .01 and .10; positive joint significance test). However, the Sobel-test statistic for this indirect effect is 1.96 (p =.050), suggesting the effect is non-significant. It is most likely that the inconsistency in these results is due to the assumption of normality upon which the Sobel-test statistic is based. The Sobel-test assumes that the distribution of the product of the associated paths ($\alpha\beta$) is normally distributed (Sobel, 1982): but while this assumption is generally achieved in larger samples, it will be skewed at smaller sample sizes. Bootstrapping, on the other hand, is a non-parametric procedure: it does not rely on the assumption of normality but instead approximates the sampling distribution empirically. In light of the non-normality inherent in the data on hand (see Chapter 5 and 6) and the fact that the sample size (N = 355) is not particularly large, the bootstrapping results are likely to provide the most accurate representation of the data. Thus H7b was tentatively accepted for the Social Builder IELT. Clearly however, further research is required to replicate the present results and provide more conclusive insights into the precise (indirect) effects of task significance on followers' implicit ethical leadership theories.

A similar pattern of results emerged for the indirect relation between task publicness and IELT endorsement. Task publicness has a moderate indirect effect on the endorsement of the Practicing Preacher (B = .09, p < .01; C.I. between .06 and .13; positive joint significance test). The Sobel-test statistic for this indirect effect is 3.62 (p <.001). Furthermore, consistent with the results for Hypotheses 3 through 5, task publicness does not indirectly affect followers' endorsement of the Safe Haven Creator, Moral Motivator, or the Boundaries Setter. The indirect effect of task publicness on followers' endorsement of the Social Builder however, again is ambiguous. The bootstrap confidence intervals do not cross 0 (between .01 and .08), and the small indirect effect is significant ($\beta = .04$, p < .05; positive joint significance test). Yet the Sobel-test statistic for this indirect effect is non-significant (1.93, p = .053). In line with H7b. I decided to follow the bootstrapping results and tentatively accept Hypothesis 8b for the Social Builder. This implies that there is partial support for Hypothesis 7b and Hypothesis 8b: tasks that are perceived as serving broader societal interests or having a an important impact on others in the organization elicit more and more serious moral dilemmas among followers, who therefore prefer an ethical leader who exemplifies moral courage, frequently talks about values, norms, and dilemmas, and engages followers in more group-based ethical decision-making processes. Yet other aspects of followers' IELT, such as their expectations regarding safety or the moral character of the leader, are unaffected by structural work characteristics.

Finally, there is the indirect effect of followers' own hierarchical position on their IELT. The indirect effects on the Practicing Preacher and Social Builder IELT are small but significant (β =.08, p <.01 and β =.03, p <.05, respectively), with confidence

⁸¹ The figure represents a simplified visualization of the tested model. During the analysis of the data, observed items were not parceled. While parceling can improve parsimony and model fit, it also enhances the risks of model misspecification and results in a loss of (applied) information that could aid in further analysis and interpretation of the structural relations in the model (Little, Cunningham, Shahar, & Widaman, 2002). The full measurement model (see Chapter 5) was thus included in the analyses, as were the significant effects of the control variables age (age on Safe Haven Creator) and organization size (organization size on Moral Motivator). Also, consistent with standard practice in SEM the exogenous variables were allowed to correlate.

Table 8.3 Summary of the direct and indirect structural effects Page 248-249 >>>

		STANDARDIZED EFFECTS	STANDARD ERROR	90% C.I. LOWER BOUND	90% C.I. HIGHER BOUND	Conclusion HYPOTHESIS			
EFFECTS OF MTC ON IELT									
H1	MTC → Practicing Preacher	.259	.052	.171	.342	Accepted			
H2	MTC → Social Builder	.112	.058	.020	.212	Accepted			
НЗ	MTC → Safe Haven Creator	052	.054	140	.039	Rejected			
H4	MTC → Moral Motivator	.077	.052	.057	.167	Rejected			
H5	MTC → Boundaries Setter (no effect)	n/a	n/a	n/a	n/a	Accepted			
EFFECTS OF WORK CHARACTERISTICS ON MTC									
Н6а	AUT → MTC	049	.064	158	.055	Rejected			
Н7а	TS → MTC	.424	.062	.316	.523	Accepted			
Н8а	TP → MTC	.349	.050	.264	.433	Accepted			
Н9а	HP → MTC	.124	.054	.037	.213	Accepted			
H9b	HP → TS → MTC	.180	.032	.133	.237	Accepted			
EFFECTS OF WORK CHARACTERISTICS ON IELT									
H6b	AUT → MTC → Practicing Preacher	013	.017	045	.013	Rejected			
H6b	AUT → MTC → Social Builder	006	.009	027	.004	Rejected			
H6b	AUT → MTC → Safe Haven Creator	.003	.005	002	.013	Rejected			
H6b	AUT → MTC → Moral Motivator	004	.006	021	.002	Rejected			
H6b	AUT → MTC → Boundaries Setter (no effect)	n/a	n/a	n/a	n/a	Accepted			
H7b	TS → MTC → Practicing Preacher	.110	.028	.066	.159	Accepted			
H7b	TS → MTC → Social Builder	.048	.026	.009	.095	Accepted			
H7b	TS → MTC → Safe Haven Creator	022	.024	063	.014	Rejected			
H7b	TS → MTC → Moral Motivator	.033	.025	005	.076	Rejected			

		STANDARDIZED EFFECTS	STANDARD ERROR	90% C.I. LOWER BOUND	90% C.I. HIGHER BOUND	CONCLUSION HYPOTHESIS			
			bootstrap	bootstrap	bootstrap				
	EFFECTS OF WORK CHARACTERISTICS ON IELT								
H7b	TS → MTC → Boundaries Setter (no effect)	n/a	n/a	n/a	n/a	Accepted			
H8b	TP → MTC → Practicing Preacher	.090	.022	.056	.130	Accepted			
H8b	TP → MTC → Social Builder	.039	.021	.007	.078	Accepted			
H8b	TP → MTC → Safe Haven Creator	018	.019	052	.012	Rejected			
H8b	TP → MTC → Moral Motivator	.027	.020	004	.060	Rejected			
H8b	TP → MTC → Boundaries Setter (no effect)	n/a	n/a	n/a	n/a	Accepted			
Н9с	HP → TS → MTC → Practicing Preacher	.079	.020	.049	.117	Accepted			
Н9с	HP → TS → MTC → Social Builder	.034	.019	.006	.070	Accepted			
Н9с	HP → TS → MTC → Safe Haven Creator	016	.017	045	.010	Rejected			
Н9с	HP → TS → MTC → Moral Motivator	.024	.018	005	.053	Rejected			
Н9с	HP → TS → MTC → Boundaries Setter (no effect)	n/a	n/a	n/a	n/a	Accepted			

intervals for these indirect effects ranging between .05 and .12 (Practicing Preacher) and between .01 and .07 (Social Builder), and a positive joint significance test in both cases. Hypothesis 9c can therefore be accepted for the Practicing Preacher and the Social Builder. Holding a higher position in the organizational hierarchy and having greater leadership responsibilities directly and indirectly increases the moral complexity of the tasks that the individual performs, which in turn makes individuals higher in the organization involved more inclined to endorse a leader who takes a Practicing Preacher and Social Builder approach to ethical leadership than those situated lower in the organizational hierarchy.

8.5 Discussion and Conclusions

8.5.1 Discussion

Most scholars agree that attributes such as communication about ethics, clarity of rules, and reinforcement behaviors are necessary for ethical leadership (e.g., Brown et al., 2005; Kalshoven et al., 2011; Kaptein, 2003; Yukl et al., 2013). Yet as argued and shown throughout this dissertation (see e.g. Chapters 2 and 4), in practice attributes such as these take on different meanings and are manifested in different ways. Individuals hold different implicit theories of ethical leadership (IELT) and hence have different views on how frequently, proactively, and explicitly communication about ethics should occur, or how strict or tolerant reinforcement should be. In addition, research shows that deviating from followers' implicit ethical leadership theories negatively affects a leader's reputation for ethical leadership (see Chapter 7). The question remains, however, to what extent IELT are contingent upon the context in which followers operate (cf. Epitropaki & Martin, 2004). Are IELT collectively shared and do they vary structurally, or are they purely idiosyncratic and individual schemas of ideal ethical leadership? The aim of the present study was to provide some first insights on this key question by conducting a more robust and precise test of the extent to which characteristics of followers' work environment impact their implicit ethical leadership theories, as the results of the exploratory studies in the present dissertation seem to suggest.

The results show that work characteristics that increase the moral complexity of the tasks that followers perform, indeed have a small to moderate indirect effect on followers' implicit ethical leadership theories. Consistent with what was theorized in Chapters 3 and 4, the greater the task significance and task publicness, the more moral complexity followers experience in their work. Those who work higher in the organizational hierarchy and hold formal leadership responsibilities themselves also experience more moral task complexity. As a result of their heightened moral task complexity, followers have a somewhat stronger preference for an ethical leadership approach that is closer to the Practicing Preacher and Social Builder. At the same time, structural work characteristics and moral task complexity do not affect followers' endorsement of the other three implicit ethical leadership theories (i.e., the Safe Haven Creator, Moral Motivator, and Boundaries Setter).

Considering that most respondents strongly endorse the Safe Haven Creator and, to a lesser extent, the Moral Motivator (see Chapter 6), these two IELT seem to represent a default, minimum baseline of what followers expect of ethical leadership, regardless of their work context. When the work context becomes more morally complex, additional leadership attributes such as explicit ethical guidance are

expected as well, yet the need for safety and strong moral character remains essential. As hypothesized, followers' work characteristics do not affect their endorsement of the Boundaries Setter IELT: it is most likely that the rather limited endorsement of this IELT across work contexts is due to the egalitarianism and low power distance that are deeply embedded in Dutch culture.

Similar to what Epitropaki and Martin (2004: 307) found in their study on general implicit leadership theories then, the main contents of followers' IELT seem to remain more or less similar across work contexts. However, this does not mean that one style of ethical leadership necessarily fits all: as certain combinations of IELT attributes become more salient depending on specific characteristics of the context concerned (cf. Epitropaki & Martin, 2004), we must conclude that ethical leadership is best considered a *variform* universal phenomenon (Bass, 1997; see Chapter 3 and 4). In addition, the present results reveal that individuals who share similar work characteristics are more likely to have more similar IELT as well, suggesting that IELT are at least in part shared.

The findings partially support the connectionist model of Hanges, Lord and colleagues (Hanges et al., 2000; Lord et al., 2001; see also Epitropaki and Martin, 2004). This connectionist model suggests that conceptions of ideal (ethical) leadership vary as a function of the context in which employees operate and the jobs that they perform (see also Chapter 2). Specifically, the results suggest that implicit (ethical) leadership theories differ not only cross-culturally (Den Hartog et al., 1999; Martin et al., 2009; Resick et al., 2006) and between organizations (Dickson et al., 2006), but can also vary within the context of a specific organization, depending on work characteristics such as task significance and task publicness. Similar to Epitropaki and Martin (2004; see, however, Offermann et al., 1994), the study also found that respondents holding a higher, managerial position in the organization have slightly different perspectives on ideal ethical leadership than those lower in the organization who had no managerial responsibilities. This helps explain in part why followers may experience a discrepancy between their own IELT and their manager's ethical leadership (see Chapter 7): since managers hold formal leadership responsibilities. they experience more task significance and moral task complexity and hence their own ideas about what ethical leadership should entail, differs from that of their followers. Moreover, the results confirm the notion that proactive and explicit ethical leadership is particularly relevant when followers operate in contexts that elicit more morally ambiguous situations and where ethical orientations are particularly salient (Eisenbeiss & Giessner, 2012; Kalshoven et al., 2013b; see also Chapters 3 and 4: Piccolo et al., 2010). Conversely, when moral task complexity is low, the results suggest such proactive ethical leadership will fit less with followers' implicit ethical leadership theories. In these cases, taking a proactive and explicit approach to ethical leadership may actually be detrimental to the leader's reputation (cf. Chapter 7) and have limited effect of follower ethical behavior (cf. Detert et al., 2007).

Disconfirming hypotheses based on findings in the previous chapters, job autonomy has no effect on respondents' moral task complexity, nor does it directly or indirectly affect their implicit ethical leadership theories. This is surprising since increased autonomy and freedom in decision making implies less specific guidelines for behavior and more opportunities for morally ambiguous situations to emerge (Kalshoven et al., 2013b), which in turn is likely to increase the amount and severity of the moral dilemmas that individuals face in their work. This null result may be attributable to the use of the Factual Autonomy Scale (Spector & Fox, 2003) rather than the subjective and incumbent measures of job autonomy commonly used in other studies (e.g., Kalshoven et al., 2013b; Piccolo et al., 2010). Considering the difference in measures used, the results seem to indicate that discretion and autonomy per se are not enough to evoke moral dilemmas in the work. Instead, it is the individual's personal experience and idiosyncratic perception of the amount of freedom, independence, and discretion that he or she has, and the extent to which the individual believes their tasks to have significant impact that determines whether that they experience more or less moral dilemmas. Thus in studying the moderating effects of subjective job autonomy on ethical leadership, we should be aware that the findings may be (partially) confounded by respondents' overall affective states, as well as their moral awareness and perception of task significance and publicness (cf. Spector & Fox, 2003: 418-419).

Finally, the results reveal that age positively affects followers' endorsement of the Safe Haven Creator, while organization size negatively affects endorsements of the Moral Motivator. As regards the former, the older followers are, the more experience they will have with both (ethical) leaders and with having to resolve moral dilemmas in their work. Older workers may therefore believe they require less ethical guidance than their younger counterparts and the more passive, reactive approach to ethical leadership that is reflected in the Safe Haven Creator will appeal to them more. Such an effect of age on implicit leadership theories has been previously theorized by Epitropaki and Martin (2004), although they were unable to confirm this empirically. With respect to organization size, the results are consistent with research that shows larger organizations have more ethical formalism (Schminke 2001). All other things being equal, it seems reasonable to assume that an increase in the sheer number of organization members also increases the occurrence of morally questionable behavior within an organization. At the same time, integrity violations in larger organizations are more likely to result in greater societal, reputational, and financial

impact, as cases such as Enron illustrate (Gini, 2004a; Sims & Brinkmann, 2003). In larger organizations then, it is no surprise that followers are less inclined to endorse leadership that does not make ethics a priority within the organization and expects followers to make their own moral judgments, without explicit guidance or discussion about the ethics and values of the organization.

8.5.2 Limitations

As with the study reported to Chapter 7, the data at the heart of this study is crosssectional and limited in its representativeness of the general working population (see Chapters 5 and 7 for a more detailed discussion). Where only cross-sectional data is available, the structural equation modeling used for the present study is generally superior to alternative modes of testing meditational relationship, as it also models the measurement model and hence accounts for error (cf. lacobucci, 2008). Nevertheless it is important to note that the analyses prohibit conclusive causal statements and that the presumed causal ordering is based on theoretical plausibility only. Given the demographic composition of the sample and the use of a non-random snowball sampling method to collect the data (see Chapter 5), effects of sample characteristics cannot be fully excluded either. For instance, lower and mid-level educated workers may have rather different work experiences than the highly educated professionals in the present sample. While the empirical data provides few indications that education level actually affects individuals' implicit ethical leadership theories (see Tables 7.1 through 7.3 in Chapter 7), further empirical testing is needed to establish whether the results can be generalized to respondents with varying levels of education and working adults in general.

In addition to the more general benefits and limitations associated with the use of a single-item IELT vignette measurement (see discussions in Chapters 5 and 7), the measurement also holds an additional limitation that is especially relevant to the study on hand. The IELT vignettes constitute specific combinations of ethical leadership attributes, such as communication, reinforcement, and moral courage, measuring only respondents' agreement with the ideal-typical IELT as a whole. The effects of work characteristics and moral task complexity on IELT therefore provide no direct information about which attributes in particular followers endorse more when their moral task complexity increases. To aid the interpretation, I cross-referenced descriptive data from the individual Q-statements (see Chapter 5) with the other variables included in the hypothesized model. This descriptive analysis supported the interpretation of the results in that they show that it is primarily the attributes related to proactive ethics management, explicit communication, and support in ethical decision-making that appeal more to respondents with higher moral task complexity.

Still, for sake of triangulation of data and results, further research should consider conducting more in-depth examination of the relation between work characteristics, moral task complexity and follower endorsement of specific dimensions and attributes of ethical leadership.

Finally, and perhaps most importantly, the present study examines exclusively structural work characteristics as possible explanations for variation in respondents' IELT endorsements; apart from demographic characteristics and tenure, it does not control factor such as followers' personality, their moral reasoning levels, or socialization processes. Such factors however, may present an alternative explanation for the variance in follower IELT endorsements. To illustrate, research by Felfe and Schyns shows that perceived personality similarity shapes follower perceptions of their leader (Felfe & Schyns, 2010). Likewise, followers' expectations of their leader and leadership may be shaped by a need for personality similarity: conscientious followers may expect their ethical leaders to be very conscientious as well (e.g., as implicitly reflected in the Moral Motivator IELT), while followers with a higher degree of neuroticism might prefer the clarity and stricter guidelines provided by the Boundaries Setter. Alternatively, followers' personality may be a confounding factor in the present study. Followers who are more open to experiences, for instance, have been shown to have higher moral reasoning levels (Dollinger & LaMartina, 1998). This higher moral reasoning in turn could influence not only followers' perceptions of the impact of their work (i.e., their task significance and task publicness), but also their perceptions of the moral task complexity as well as their IELT. Finally, IELT may also be the result of a more long-term socialization processes into their profession, either via education, job experience, or otherwise. While the results of the present study are consistent with the two exploratory studies in Chapters 3 and 4, it is important to remain cognizant of the fact that the specific focus on work environment applied in this dissertation does limit its sensitivity to other-level influences on implicit ethical leadership theories.

8.5.3 Theoretical implications and future research

The results give a mixed answer to the question whether ethical leadership is best conceived as a 'one style fits all' or as a construct that is given different meaning depending on the context and situation concerned. These mixed findings, and especially the lack of association between job autonomy and follower IELT endorsement, partially deviate from expectations based on the exploratory research presented in Chapters 3 and 4. First and foremost then, the current study once again highlights the tentative nature of single-study results and underscores the value of triangulating and replicating studies in order to substantiate the conclusions we draw from our initial research.

In identifying hierarchical position, task significance, and task publicness as significant (indirect) antecedents of followers' IELT endorsements, the results do support earlier arguments that IELT can help explain how and why the effects of ethical leadership differ across work contexts (see Chapter 7; e.g., Detert et al., 2007; Kalshoven et al., 2013b). The small to moderate effects found for these work characteristics nonetheless suggest a great need for additional research on the collective-idiosyncratic nature of IELT. Consistent with Van Quaquebeke and Brodbeck (2008), the smaller effect sizes could indicate that only a small portion of followers' IELT is actually socially shared, while the rest remains uniquely dependent on followers' individual experiences both inside and outside the work environment. Alternatively, the relatively small effects sizes in the current study may be due to the study's focus on followers' overall implicit ethical leadership theories⁸². Future research should examine implicit ethical leadership theories on a more situational basis. Such research could indicate the stability of IELT across time and circumstances, for example by showing whether moral task complexity raises followers' expectations of ethical leadership more in general, or whether followers expect their leaders to adjust their style more temporarily, in reaction to the specific situation on hand.

A non-equivocal result of the present study is the endorsement of the Safe Haven Creator IELT, which is consistently high regardless of followers' work characteristics. This finding provides additional support for arguments made in Chapter 6, namely that most followers consider psychological safety and learning to be critical defining features of ethical leadership. At present, these attributes receive very limited attention in academic measures of ethical leadership, which center more around role modeling, communication, reinforcement, and empowerment (Brown et al., 2005; Huberts et al., 2007; Kalshoven et al., 2011; Yukl et al., 2013). In addition to recognizing psychological safety as a key mechanism that explains how and why ethical leadership affects followers' ethical behavior (cf. Driscoll & McKee. 2007: Neubert et al., 2009; Walumbwa & Schaubroeck, 2009), scholars may thus consider expanding both their conceptualization and their measures with aspects that more explicitly emphasize the leader's openness and approachability and their tendency to give a second chance and turn mistakes into valuable learning experiences. Doing so improves the content validity of the measures and provides scholars with a more nuanced and adequate assessment of the extent to which followers truly experience ethical leadership in their organizations.

⁸² In theory, small mediational effects may also be caused by too proximal mediation, which creates multicollinearity and loss of power (Kenny, 2013). However, considering that the correlations between work characteristics and IELT endorsements were already relatively smaller, this seems a less likely explanation for the results presented here.

8.5.4 Practical implications

Generally, ethical leadership scholars are fairly clear and consistent in their recommendations for practice: role model ethical behaviors consistently, communicate about ethics and provide ethical guidance, and reinforce the right behaviors in the right way (Brown et al., 2005; Huberts et al., 2007; Kalshoven et al., 2011; Yukl et al., 2013). While good advice, the variability of followers' expectations of ethical leadership (Chapter 3 and 4) and their likely effects on perceptions of the leader's characteristics and behaviors (see Chapter 7) suggest the challenge of ethical leadership may be more complex than research to date suggests: employees are not merely passive followers of ethical leadership, but rather active participants who have their own ideas about what ethical leadership entails and on whose buy-in and acceptance the ethical leader depends. The present study however, should reassure managers somewhat: while a true one style fits all approach to ethical leadership indeed seems untenable, the results do show structural variations in implicit ethical leadership theories. In other words, IELT are at least in part collectively shared among followers who operate in similar work environments. Such collective expectations of ethical leadership hold important practical promise (Offermann et al., 1994), as it enables managers to better anticipate their followers' IELT by employing an ethical leadership approach that is likely to appeal to most members of their team and fits best given the circumstances on hand.

The present study indicates that, regardless of work context, managers should maintain a certain 'baseline' ethical leadership at all times. This baseline consists of characteristics and behaviors laid out in the Safe Haven Creator and Moral Motivator IELT -being open about one's own decisions and behaviors, role modeling ethical behavior, creating a safe environment where employees feel free to report things and discuss their moral dilemmas without undue personal repercussions, allowing for mistakes and learning experiences, and finally, exhibiting strong moral character, authenticity, and vulnerability. Managers can subsequently use the expected moral task complexity of followers' work as an indication of when and where expectations for ethical leadership are raised. Where followers' work evokes more frequent and more extensive moral dilemmas, e.g. because their work has a direct and substantial impact on the lives of others or on society in general, it is also important that managers set high standards for ethical decision-making, communicate explicitly about ethics and values, and engage employees in more joint moral decision-making processes. This aids the development of shared moral standards and helps followers to consider decision alternatives and their moral implications from different perspectives. At the same time, the results showed only partial collectivity in IELT: managers should thus beware that idiosyncratic differences in employees' expectations of ethical leadership still can and do occur and that their approach to ethical leadership need not work equally well with all employees. Where this is indeed the case, managers should make extra efforts to understand and align employees' needs and expectations with their own leadership practices, as an integral part of their ethical leadership and communication about ethics and values in the organization.

Managers should also consider how their position within the organization affects their ideas about good, ethical leadership and how these may differ from those of their followers. As their hierarchical leadership position comes with higher levels of moral task complexity, managers are more inclined to prefer and perhaps also employ a Practicing Preacher or Social Builder approach to ethical leadership. Their lower-level employees however, may not necessarily share this preference: they experience significantly less moral complexity in their everyday work. To the extent that the moral task complexity is indeed minimal, the 'baseline' ethical leadership approach discussed above may suffice and in fact be as, or even more, effective than a more proactive, explicit ethical leadership approach (cf. Detert et al., 2007; Kalshoven et al., 2013b). Conversely, where moral task complexity is actually greater than employees seem to realize, managers should raise employees' moral awareness by explicitly emphasizing the significance, publicness, and moral implications of the actual work itself before engaging them in more general discussions of moral values, principles, and dilemmas (Practicing Preacher), or attempting to develop a shared set of morals for the group as a whole (Social Builder). Where employees acknowledge and recognize the significance, publicness, and moral implications of their own work. their endorsement of proactive, explicit ethical leadership increases and such ethical leadership is more likely to be effective.

8.5.5 Conclusion

Implicit theories of ethical leadership constitute an important frame of reference through which followers perceive and interpret ethical leadership (Chapter 7; see also Den Hartog et al., 1999; Eden & Leviatan, 1975; Hunt et al., 1990; Kenney et al., 1996; Lord et al., 2001). Understanding how implicit theories come to be is thus a key factor in understanding the differential effects of ethical leadership across contexts. Following up on research on cross-cultural variations in IELT (Martin et al., 2009; Resick et al., 2006; Resick et al., 2011) and the exploratory studies in Part I of the dissertation, the current study examined the extent to which IELT vary structurally according to specific characteristics of a follower's work context. The results show that the attributes described in the Safe Haven Creator IELT and to a lesser extent those in the Moral Motivator IELT serve as a 'baseline' ethical leadership that individuals endorse and expect regardless of their specific work environments. However, where tasks are perceived as having a relatively large internal and external

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impact, and moral complexity of the work becomes greater, the expectations for ethical leaders are significantly higher: in such contexts, ethical leaders are expected to also communicate proactively and explicitly about values and dilemmas, and engage their followers in joint and thorough ethical decision-making processes. In conclusion, variation in IELT is found to be at least partially structural. This result is particularly promising for managers who wish to anticipate their followers' needs and expectations for ethical leadership. Meanwhile, in showing that structural work characteristics are systematically related to followers' expectations of ethical leadership, it shows further inquiry into the collectively shared nature of IELT is both practically relevant and academically promising.

CHAPTER



ONE STYLE FITS ALL? DISCUSSION AND CONCLUSIONS⁸³

9.1 Ethical Leadership Research: Taking A Follower-Centered Perspective

Moral transgressions in organizations are as old as organizations themselves, and yet with every transgression, every failure, and every scandal, the public outrage seems to grow and with it our expectations of leadership increase (e.g., Gini, 2004a; Sims & Brinkmann, 2003). We expect our managers to be not only effective, but ethical leaders as well (cf. Lasthuizen, 2008; Treviño et al., 2003): they must demonstrate the character, decision-making, and behavior that will motivate their followers to make decisions and behave in accordance with relevant moral values and norms. This seems a valid expectation of leadership, considering that research consistently shows it to be a key factor in shaping the ethical decision-making, behavior, and culture in organizations (De Hoogh & Den Hartog, 2008; Huberts et al., 2007; Lasthuizen, 2008; Mayer et al., 2009; Mayer, Kuenzi, & Greenbaum, forthcoming; Treviño et al., 1999).

Our expectations of ethical leadership however, focus on only one side of the equation - the leader's character and behaviors. Thereby, in both research and practice, we neglect the role of followers in the process and overlook the variability and biases inherent in followers' perceptions of a leader (see also Riggio et al., 2008). Indeed, in our calls for more ethical leadership we rarely account for the ascribed and subjective nature of such leadership (cf. Bryman, 1992), nor do we sufficiently acknowledge the fact that in the end it is the followers who provide the terms and conditions for effective and ethical leadership (cf. Gini, 2004b; Hogg, 2008; Riggio et

⁸³ An earlier version of this chapter was presented at the 4th Biennial Workshop of the Public Values Consortium (Heres, 2014).

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al., 2008). Moreover, we approach ethical leadership as if it has a universal meaning and as if one style of ethical leadership necessarily fits all (Brown et al., 2005; Kalshoven et al., 2011; Yukl et al., 2013). Yet to truly understand how and under what conditions ethical leadership works it is imperative that we understand how and why followers differ in their perceptions and interpretations of what it means to be an ethical leader (see Brown & Mitchell, 2010). Hence the main focus of the present dissertation was not on the character and behaviors of ethical leadership *per se*, but rather on the expectationsthat followers have of such leadership (cf. Resick et al., 2009).

Leader categorization research (Lord et al., 2001; Lord et al., 1984; Lord & Maher, 1991) suggests followers' own assumptions, beliefs, and expectations of ethical leadership are likely to serve as a cognitive framework that guides their subsequent perceptions of the behavior a leader demonstrates and determines their acceptance of an ethical leader's influence (Hannah & Jennings, 2013; Resick et al., 2006; Resick et al., 2009). Differences in their assumptions, beliefs, and expectations therefore may be an important explanation for the variability in followers' perceptions of ethical leadership. To the extent that such differences are systematically related to characteristics of followers' work environment, they also provide an alternative explanation for the varying effects of ethical leadership across different contexts (cf. Detert et al., 2007; Kacmar et al., 2013; Kalshoven et al., 2013b): perhaps followers who operate in different work environments have different expectations of ethical leadership and hence differ in their responsiveness and acceptance of the 'textbook' approach to the subject. To date however, empirical research to support these assertions is scarce.

In light of the above, the aim of the dissertation was to gain a better understanding of the role of followers in the constitution and development of ethical leadership. More specifically, the dissertation employed a mixed-methods research design to answer the following question:

What do followers expect of ethical leadership, how are these expectations related to the structural characteristics of their work environment and to what extent do they affect followers' subsequent perception of the ethical leadership behaviors they observe?

In Part I of the dissertation, the exploratory research showed that on a general level, follower expectations of ethical leadership are consistent with most academic conceptualizations. Similar to academic conceptualizations of ethical leadership, followers expect the ethical leader to be a moral person, role model ethical behavior, reinforce ethical behavior, and engage in some form of communication about ethics (Brown et al., 2005; Kalshoven et al., 2011; Yukl et al., 2013). The research

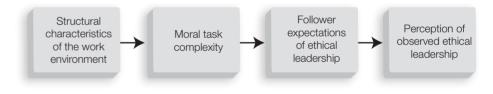
thereby supports the notion that both social learning (Bandura, 1977, 1986) and social exchange mechanisms (Blau, 1964; Gouldner, 1960) play a vital role in ethical leadership (see, e.g., Brown et al., 2005; Mayer et al., 2009).

Under the general agreements however, there is notable variation in what specific characteristics and behaviors followers expect of ethical leaders and in the relative importance they attribute to them. Rather than a simple universal construct then, the research suggests ethical leadership is a *variform* universal construct: while the main components of ethical leadership constitute a strong, generalizable foundation, there is subtle yet important variation in how those components are understood and enacted in practice (cf. Bass, 1997; Den Hartog et al., 1999). Drawing on quasi-qualitative data collected among working adults from a diverse range of public and private sector organizations, functions, and backgrounds in the Netherlands, the research identified five ideal-typical views on ethical leadership, each indicating different assumptions, beliefs, and expectations that individuals have of ethical leadership (see also Figure 4.2 in Chapter 4):

- The Safe Haven Creator: an ethical leader is a leader who creates an environment in which there is room to make mistakes and followers feel safe to speak up if necessary. The leader is open and honest about his or her decisions and actions, but explicit discussions about ethics and values are limited and ethical behavior is expected to be more or less self-evident.
- The Practicing Preacher: an ethical leader is a leader who not only role models high ethical standards but also engages in frequent two-way communication about ethics and dilemmas. The leader emphasizes values and principles over rules and procedures.
- The Moral Motivator: an ethical leader is a charismatic leader who role models strong moral character, authenticity, self-reflection, and openness to criticism.
 The leader does not make ethics a priority within the organization and leaves it up to followers to decide for themselves what is and what is not morally appropriate behavior.
- The Social Builder: an ethical leader is a leader who emphasizes shared values and norms within the group and creates and maintains a good relationship with followers. The leader always looks at situations from different perspectives, takes account of stakeholder and societal interests in decision-making and shows moral courage, even if that comes at a cost to the organization.
- The Boundaries Setter: an ethical leader is a leader who sets clear boundaries and rules to prevent unethical behavior, and maintains these boundaries in strict but just way. The leader is loyal and fair to followers, but does not tolerate unethical behavior.

work that they do? Consistent with the findings of the exploratory research in Part I of the dissertation, the analyses in Part II revealed that followers' hierarchical position, the public nature of their work (task publicness), and the impact that their work has within the organization (task significance), are associated with an increase in the frequency and severity of the moral dilemmas with which they are confronted. This moral task complexity in turn seems to raise followers' expectations for ethical leadership: as evinced by the increased endorsement of the Practicing Preacher and, to a lesser extent, the Social Builder, followers with higher moral task complexity expect a more proactive and explicit approach to ethical leadership than those who have relatively lower moral task complexity (see Figure 9.1). At the same time, followers' endorsement of the Safe Haven Creator, Moral Motivator, and Boundaries Setter remained consistent irrespective of both their demographic and structural work characteristics. This implies that when moral task complexity increases it is likely to change follower expectations of ethical leadership, but only in the sense that followers come to expect additional leadership attributes: follower expectations regarding safety, strong moral character, and reinforcement remain the same regardless of the type of work that they do.

Figure 9.1 Empirical model of the research (simplified)



9.2 A Model of Follower Expectations of Ethical Leadership

Taken together, the results of the research add important insights for the discussion on the characteristic, distinctive, and contributing aspects of ethical leadership (see Brown et al., 2005; Kalshoven et al., 2011; Yukl et al., 2013). Derived from these insights, Figure 9.2 presents the Follower Expectations of Ethical Leadership (FEEL) model⁸⁴.

An individual's expectation of ethical leadership is typically a weighed mix of the five ideal-typical views, although in most cases one or two of the views are more predominant. In Part II of the dissertation, survey data from three different samples of working adults in the Netherlands (total N=1.265) suggests that, in general, the Safe Haven Creator is most widely endorsed, followed by the Practicing Preacher. Attributes described in the Moral Motivator and Social Builder view are somewhat less popular as the main focus of ethical leadership. However, the popularity of these two views differed between the three samples and their mean endorsement scores indicate that respondents did consider some of the attributes of the respective views as relevant 'add-ons' to their preferred ethical leadership approach. Finally, the Boundaries Setter received considerably lower endorsement in all three samples and was the least supported view overall.

The apparent differences in their expectations of ethical leadership suggest followers maintain their own standards to distinguish ethical leaders from non-ethical leaders. Indeed, the analyses in Part II of the dissertation are consistent with the idea that followers' expectations of ethical leadership shape their subsequent perceptions of the leadership behaviors they observe. Specifically, for two of the three studied samples, the analyses supported the notion that a discrepancy between follower expectations and the characteristics and behaviors observed in the leader negatively affects the follower's perception of ethical leadership beyond what can be explained by the observed characteristics and behavior itself. In line with research on more general implicit leadership theories (e.g., Bresnen, 1995; Den Hartog et al., 1999; Engle & Lord, 1997; Hunt et al., 1990; Kenney et al., 1994; Lord et al., 2001), followers' a priori assumptions, beliefs, and hence expectations of ethicalleadership seem to serve as cognitive frameworks that bias perceptions of ethical leadership. This means that for leaders to be perceived as ethical leaders it is important that they are aware of their followers' expectations of ethical leadership and that they align expectations and practices as much as possible. Moreover, it suggests that the type of leadership that scholars typically denote as 'ethically neutral' (cf. Treviño et al., 2003) or 'morally mute' leadership (Bird & Waters, 1989; Menzel, 2007) may actually have an important impact on follower ethical behavior, while the effects of 'textbook' proactive and explicit ethical leadership may be limited, and in some cases even be counterproductive if they do not match followers' expectations.

To achieve alignment between ethical leadership expectations and practice, it is important to understand how such expectations are shaped in the first place. Are followers' expectations merely individual and idiosyncratic perspectives on what ethical leadership should entail, or are the similarities and differences among followers more systematically related to the context in which they operate and, more specifically, to the

⁸⁴ While originally inspired by and modeled after Maslow's (1943) motivational needs hierarchy, it does not assume that satisfaction of lower-level expectations is needed for higher-order expectations to exist. Rather, followers' may expect attributes included in the top part of the model irrespective of the extent to which they feel their leaders actually meet expectations concerning attributes at the lower level.

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The FEEL model proposes a baseline of minimum ethical leadership requirements that followers set for their leaders, regardless of their personal characteristics or the structural characteristics of their work: if these baseline requirements are not met, it is unlikely that followers will attribute a reputation for ethical leadership to a leader. Above the baseline, however, the model suggests follower expectations of ethical leadership will be more context-dependent. Specifically, the extent to which higher-order attributes of ethical leadership are expected from leaders is at least in part a function of the moral complexity of the tasks that followers perform.

First, at the bottom of the model and as the most fundamental and distinctive basis of ethical leadership, are the attributes associated with the Safe Haven Creator. In their original conceptualization of ethical leadership, Brown, Treviño, and colleagues (Brown et al., 2005; Treviño et al., 2003; Treviño et al., 2000) emphasized communication about ethics and transactional reinforcement behaviors as necessary and distinctive aspects of ethical leadership. The results of the present study however, suggest that followers themselves consider aspects of safety, approachability, learning from mistakes, and personal accountability far more important to distinguish ethical leaders from ethically neutral leaders (cf. Treviño et al., 2003). Along with the leader's ethical decision-making and role modeling, more emphasis on the personal accountability of the leader (cf. Yukl et al., 2013), safety and approachability, and hence allowing followers to learn from their mistakes (Driscoll & McKee, 2007; Neubert et al., 2009; Walumbwa & Schaubroeck, 2009) as distinctive aspects of ethical leadership seems warranted.

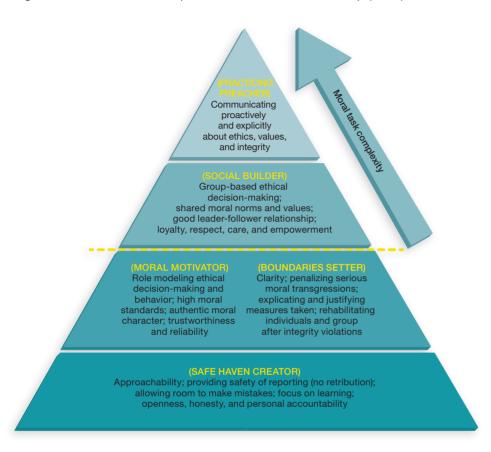
The second level of the model includes attributes reflected mostly, albeit not exclusively, in the Moral Motivator view, While research on ethical leadership generally focuses on aspects of moral management as those most distinctive of ethical leadership (e.g., Mayer et al., 2012), the results indicate that the moral person still plays a key role in nearly all views on ethical leadership. Moreover, mean endorsement scores for the Moral Motivator, in which moral person attributes are most salient, were relatively high and unaffected by followers' structural work characteristics. Key aspects associated with the moral person therefore should not be overlooked as necessary aspects of ethical leadership and form an important part of followers' baseline expectations of ethical leadership. Authenticity, an aspect characteristic of the Moral Motivator perspective, deserves special mention in this respect. Brown and Treviño (2006) argued that authenticity is neither distinctive nor particularly characteristics of academic conceptualizations of ethical leadership. For a substantial number of respondents however, authenticity in fact was a critical and defining aspect of ethical leadership. This supports both Kaptein's (2003) and Treviño et al.'s (2003) earlier assertions that leaders who exhibit moral management without being a true moral person run the risk of being perceived as a 'hypocritical leader'. It is furthermore consistent with findings by Den Hartog and Belschak (2012) that show that ethical leaders who are not authentic moral persons are less effective in fostering prosocial behavior among followers.

At the second level of the model we also see attributes that relate to, though not fully represent, the Boundaries Setter approach to ethical leadership. The relatively low endorsement of aspects related to rules, procedures, discipline, and rewards (e.g., as included in the Boundaries Setter view) indicate that, contrary to academic conceptualizations (e.g., Brown & Treviño, 2006), few respondents actually recognize such transactional aspects as particularly distinctive features of ethical leadership (see also Eisenbeiss & Brodbeck, 2014). The qualitative data reveal that respondents find rewards to be superfluous and view discipline as a mere safety net – a last resort that leaders should employ only if and when all else fails and moral transgressions are of a more serious nature. In general, followers expect leaders to focus on trust and teaching followers how to make moral decisions rather than on establishing rules and compliance.

These results caution against a strong compliance-based approach to ethical leadership, as such an approach is likely to encounter strong resistance from the majority of followers who expect their leader to create a safe environment in which openness, making mistakes, and learning are central. In addition, the results suggest that followers are especially concerned with *how* ethical leaders apply discipline, how they inform followers of mistakes and transgressions that occurred, how they explain and justify the measures taken (cf. Ball et al., 1994; Treviño, 1992), and how they foster the rehabilitation of both violator(s) and the group as a whole in the aftermath of integrity violations. To better capture ethical leaders' ability to adequately balance compliance and integrity (Cooper, 2006; Maesschalck, 2004; Paine, 1994) academic conceptualizations should focus more on such applications of discipline and compliance, rather than the use of discipline *per se*.

Finally, the top part of the model reflects the finding that expectations of ethical leadership are raised when followers experience more frequent and more serious moral dilemmas. That is, what followers expect of ethical leadership at least in part depends on what it is that they need from such leadership. One point is that followers who experience more moral task complexity have a slightly stronger preference for a Social Builder approach to ethical leadership. This proactive approach includes efforts to build a solid leader-follower relationship based on loyalty, respect, and caring, and empowerment of followers, by actively involving them in group-based ethical decision-making processes that focus on the development of a set of shared moral norms and values (cf. Den Hartog & De Hoogh, 2009; Kalshoven et al., 2011).

Figure 9.2 The Follower Expectations of Ethical Leadership (FEEL) Model



Note: attributes below the dashed line indicate the baseline expectations that followers typically have of ethical leadership, irrespective of their personal characteristics or characteristics of their work. The extent to which followers also expect attributes above the dashed line is more context-dependent and in part a function of the moral task complexity of their work.

As moral task complexity increases even further, the results suggest, followers come to expect even more explicit and frequent communication about ethics. More than those who have relatively more straightforward tasks, followers with high moral task complexity expect open discussions about the dilemmas they are confronted with in their work and the principles and values that should guide their decisions and actions. It is here that differences between academic and practitioner conceptualizations of ethical leadership become most apparent: where scholars typically consider explicit

communication about values and ethics to be a standard, distinctive component of ethical leadership (e.g., Brown et al., 2005), practitioners expect such proactive, explicit communication only to the extent that they actually experience moral complexity in their everyday work situations. This implies that in emphasizing explicit and frequent communication about ethics and values as an essential feature of ethical leadership (cf. Bird & Waters, 1989; Brown et al., 2005; Menzel, 2007; Treviño et al., 2003), we must be alert to the fact that such communication may not necessarily be received well by followers performing less morally complex jobs. As the research in this dissertation suggests, one style of ethical leadership does not fit all.

9.3 An Agenda for Future Research

The present dissertation indicates the value of broadening ethical leadership research with studies that explicitly approach it from a follower rather than a leader perspective. It shifts the focus from how leaders develop a reputation for ethical leadership (Treviño et al., 2000) to how ethical leaders are granted an ethical leader identity (DeRue & Ashford, 2010). More specifically, the results remind us that ethical leadership is not a one-sided act on behalf of the leader and that followers' assumptions, beliefs, and expectations of ethical leadership (i.e., their implicit ethical leadership theories) should be taken into account when trying to understand how, when, and under which conditions ethical leadership is more or less effective. While this call for more research on followers' perspectives and perceptions is certainly not a new one (e.g., Brown & Mitchell, 2010; Hannah & Jennings, 2013; Resick et al., 2006) it does signify the many interesting venues for ethical leadership research that have yet to be explored.

One avenue of research concerns the further specification of the collective versus idiosyncratic nature of followers' implicit ethical leadership theories (IELT). The present research makes an important contribution by showing that followers' expectations of ethical leadership are associated with their moral task complexity, which in turn relates to their hierarchical position, task significance, and task publicness. Yet the fact that the effect sizes for these structural work characteristics are only small to moderate suggests a substantial portion of the variation in IELT still remains unexplained (cf. Epitropaki & Martin, 2004; Offermann et al., 1994). Follow-up research that examines other antecedents of IELT is hence needed to gain a better understanding of the origins of followers' implicit ethical leadership theories and the extent to which they are a function of the context in which followers operate. Moreover, to the extent that IELT are in fact idiosyncratic, research should examine if and how managers are able to remain responsive to their employees' varying expectations on the one hand, while

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also maintaining their authenticity and credibility as ethical leaders on the other.

Another interesting avenue of future research also follows up on the association between structural work characteristics and followers' implicit theories of ethical leadership. In the dissertation the emphasis of the analysis was on establishing variation in relation to features of followers' tasks as more or less stable characteristics of the work context. However, the nature of followers' tasks and thus their moral task complexity may differ with time and per situation. It would be interesting to study implicit ethical leadership theories using latent growth models that can follow the development and changes in IELT over longer periods of time and separate short and long term effects of different work characteristics (Epitropaki & Martin, 2004). Doing so can also shed light on the situational nature of ethical leadership itself, as it provides insight into the need for ethical leaders to adjust their approach to the changing circumstances of their followers. In addition, latent growth models can throw light on the extent to which IELT are influenced by feedback information from the leadership itself and whether they are, as Keller and colleagues suggested (2000), more collectively shared in strong situations (e.g., the military) and more idiosyncratic in weak situations (cf. Mischel, 1977).

Additional research is also needed to answer the question how implicit the implicit ethical leadership theories of both followers and leaders truly are and, subsequently, how IELT can be activated, altered, and aligned. Consistent with research on the application of Q-methodology in participatory processes (Donner, 2001), the study reported in Chapter 4 suggests Q-sorting exercises are a useful tool in helping individuals reflect on their assumptions about ethical leadership and formulate and structure their implicit theories. Nevertheless, the effectiveness of Q-sorts in activating and aligning expectations and practices of leadership remains to be seen. Longitudinal or experimental research that assesses the impact of training, focused discussion, Q-sorts, and other such interventions to bring together leaders' and followers' perspectives on ethical leadership hence seems a worthwhile endeavor.

Chapter 7 indicates that followers' implicit theories can play an important role in shaping their subsequent perceptions of observed ethical leadership. It suggests that, depending on their a priori schemas of what ethical leaders and leadership entail, individuals may respond rather differently to ethical leadership. However, Engle and Lord (1997) note that individuals differ not only in their implicit theories, but also in the effect that implicit theories have on their perceptions of leadership. Questions of when and why ethical leadership categorization occurs automatically based on a priori schemas, and when and why it is the result of a more controlled and thoughtful process (cf. Cronshaw & Lord, 1987), remain largely unanswered at this point in time. It is therefore important to conduct more systematic group comparisons of the

measurement models that underlie existing ethical leadership scales. Such research can help us gain additional insights into the individual, organizational, and societal factors that shape respondents' implicit ethical leadership theories and thus the conditions under which IELT are likely to be more or less influential.

To illustrate this last point, implicit theories of ethical leadership may be less influential among individuals who are themselves aschematic thinkers (Cronshaw & Lord, 1987), more intrinsically motivated (Epitropaki & Martin, 2005; Shaw, 1990), or who identify more with the organization (Martin & Epitropaki, 2001) as such individuals will be more inclined to make careful, conscious observations of their leaders' characteristics and behaviors. Alternatively, implicit theories may have a greater effect on perceptions of observed ethical leadership when the observers in question are under pressure to process information quickly and/or have little cognitive resources to process all the available information (Epitropaki & Martin, 2005; Shaw, 1990). Especially when job demands are high, Epitropaki and Martin (2005) argued, individuals are likely to make stereotypical judgments based on their a priori (ethical) leadership schemas. While Epitropaki and Martin's could not confirm their hypothesis empirically, the suggestion is consistent with the results of Chapter 7 of this dissertation.

In addition to studying the varying effects that implicit theories may have on follower perceptions of ethical leadership, future research should also examine the consequences of discrepancies between follower IELT and observed ethical leadership on the subsequent prosocial and ethical behavior of followers themselves. The dissertation research showed that discrepancies are associated with lower scores for perceived ethical leadership, thereby implying that discrepancies are also likely to indirectly lower the leader's influence on follower behavior. However, given that the relation between ethical leadership and follower behavior is likely to be bounded by many other individual and situational factors (e.g., Kalshoven et al., 2013a; Mayer et al., 2012), this mediating effect of discrepancy might be limited or even 'crowded out' completely by other relevant factors and thus deserves further empirical scrutiny. On the other hand, the mere presence of a discrepancy between expectations and observed ethical leadership could also have a more direct negative effect on follower behavior: both from a social exchange (Blau, 1964; Gouldner, 1960) and a social identity perspective (Ashforth & Mael, 1989; Hogg, 2001; Tajfel, 1982), one might argue that followers who feel that their expectations for ethical leadership are not sufficiently met, are also less inclined to identify with the leader and less likely to reciprocate by conforming to the leader's expectation of follower ethical behavior.

Finally, the research points to managers' own assumptions, beliefs, and expectations of ethical leadership as a potentially relevant area of research. In showing the indirect effect of an individual's hierarchical level on their implicit theories of ethical leadership,

the research suggests managers may be confronted with a structural discrepancy between their own implicit theories and those of their employees. Such discrepancy poses a potential barrier for optimizing managers' ethical leadership performance. In light of this it would be interesting to explore how managers deal with differences between their own and their employees' implicit theories of ethical leadership. To what extent do managers anticipate the (variation in) employees' IELT and how do they seek and achieve alignment between employees' IELT and their own ethical leadership practices? In addition, managers' IELT may have important implications for employees as well. Research by Keller (2003; see also Shondrick & Lord, 2010; Sy, 2010) suggests managers' IELT may bias their perceptions of employee behavior and performance. Recognizing that IELT thus may work both ways, research on the effects of managerial IELT on evaluations of employee ethical followership and more general performance is therefore of key importance.

9.4 Methodological Implications and Limitations

The results of the dissertation fit in a long line of research on leader categorization and implicit leadership theories that show how implicit theories of ethical leadership bias perceptual measures of ethical leadership (e.g., Eden & Leviatan, 1975; Engle & Lord, 1997; Epitropaki & Martin, 2005; Foti & Lord, 1987; Nye & Forsyth, 1991; Rush et al., 1977). Specifically, the results suggest that when filling out questionnaires, respondents in fact may be (partly) regenerating their implicit theories of ethical leadership rather than critically reviewing their leader's actual behavior and traits (Rush & Russell, 1988). Even more so, processes of pattern-completion may be at play, in which respondents come to associate characteristics and behaviors with their leader that they did not actually observe but which are prototypical of their implicit ethical leadership theory (Lord & Emrich, 2000; Shondrick et al., 2010). These findings have important implications for the use of perceptual measures of ethical leadership.

Three methodological recommendations are in order to improve future measurement of ethical leadership. First, while Chapter 6 confirmed the usefulness and validity of Brown et al.'s Ethical Leadership Scale as an overall measure of ethical leadership, inclusion of more detailed, behavior-specific items as suggested by, for instance Yukl et al. (2013) seems necessary. Not only will this make perceptual measures less susceptible to IELT bias (see Gioia & Sims, 1985; Larson, 1982), it also makes them more sensitive to the variation of ways in which managers exert ethical leadership in practice. Given that attributes of the Safe Haven Creator seem both characteristic and distinctive of ethical leadership, at least in the eyes of most followers, inclusion

of behavior-specific items such as the leader's personal accountability, willingness to learn from mistakes, and providing followers with a fair second chance is especially recommended. Second, the study's result support the use of multidimensional measures of ethical leadership (e.g., Kalshoven et al., 2011; Lasthuizen, 2008), as these enable scholars to study in greater depth the underlying measurement model and thereby provide important information on respondents' implicit ethical leadership theories (see, e.g., Den Hartog et al., 1999). Furthermore, multidimensional measures allow for a better assessment of those attributes of ethical leadership that are more or less effective – or perhaps even counterproductive - in a particular work context as a result of their (lack of) fit with followers' IELT. As a third and last recommendation, scholars should consider employing a wider range of measurement instruments. As Shondrick and colleagues suggest, contextually specific measures using visualizations, critical incident techniques, embodied cognition and affective event parsing may all help to improve the accuracy in ethical leadership ratings (Naidoo, Kohari, Lord, & DuBois, 2010; Shondrick et al., 2010; Shondrick & Lord, 2010).

In addition to highlighting the perceptual biases in ethical leadership measures, the research in this dissertation points to some of the advantages and limitations of using Q-methodology in research on implicit leadership theories. The dissertation shows Q-methodology to be a valuable method to explore respondents' idealized and to some extent implicit expectations of (ethical) leadership, while keeping sight of both their individual idiosyncrasies and allowing for the emergence of multiple, rather than one, collective implicit theories (cf. Epitropaki & Martin, 2004; Offermann et al., 1994). Q-methodology is thus a promising means to (1) identify views on (ethical) leadership that do not fit neatly within existing theoretical frameworks or are more marginalized, and hence may not have been identified otherwise (cf. Kenney et al., 1994; see also Van Exel & De Graaf, 2005), and (2) understanding aspects of (ethical) leadership in mutual coherence, i.e. within the context of their relative importance to the respondents (Brouwer, 1999).

In the dissertation the results of the Q-study were used to develop empirically based vignettes on (expectations of) ethical leadership. Developing quantitative survey measures from Q-study results is relatively uncharted territory and there are few specific guidelines for researchers (see, however, Baker et al., 2010). In most respects however, developing measures from Q-study results is no different from developing measures based on mere qualitative interview data. Moreover, the vignettes appeared to capture the essence of each of the five ideal-typical implicit ethical leadership theories identified in the Q-study quite well. Still, the translation from the rich, in-depth Q-results to much shorter and more general descriptions that could be applied in survey research proved challenging, and much of the richness of the original perspectives did get lost

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in translation. Moreover, the survey results indicated that the use of Q-based vignettes in surveys is especially taxing for respondents when it concerns abstract topics such as ethics and leadership. Finally, the space needed to include various different IELT measures and the complexity already associated with the survey task precluded the use of a multi-item scale to assess respondents' agreement with the vignette. Instead, a single item was used, making the measure prone to measurement error and hence to biased estimates of structural relations, standard errors, and explained variance (see Chapter 5). In developing research that combines Q-methodology with survey research, and to lower the complexity of the survey task special attention should be paid to formulating simple, accessible statements and vignettes. In addition, future studies should allow for sufficient space in the survey to include multi-item scales that assess respondents' agreement with the vignettes.

Lastly, it is important to stress the importance of more diversity in research methods and triangulation of data in the study of ethical leadership, as evinced by the present dissertation. In describing the multiple, socially constructed meanings that individuals attribute to ethical leadership, the dissertation points out the inherent limitations in, as Bresnen states, "mapping on an externally imposed and, in all respects, two-dimensional framework to assess leaders' or followers' behavior" (Bresnen, 1995: 509; see also Phillips, 1984). Furthermore, the dissertation illustrates the value of qualitative and quasi-qualitative research in further validating, refining, and enriching grander, more general theories on ethical leadership and findings derived from quantitative research. At present, an overwhelming majority of research on ethical leadership remains quantitative. Yet interviews and Q-methodology, but also participant observation, focus groups, and critical research approaches, may open up very new and promising avenues of future research. Among other things, such methods may improve our understanding of how communication about ethics manifests itself - both implicitly and explicitly - or how managers can make use of symbols and critical incidents to support their ethical leadership. Likewise, these methods can help us understand what approach to ethical leadership is needed to re-establish and perhaps repair leader-follower relationships after incidents of moral wrongdoing within the group (cf. O'Connell & Bligh, 2009). As such, employing a wider range of research methods can provide a more complete, in-depth perspective on the complex interactions between ethical leaders and their followers, and thus help us to better grasp the meaning of ethical leadership in organizations.

While the research has important methodological implications, of course it also has its limitations. The specific limitations of each of the empirical studies have been discussed in the respective chapters. Chapter 5 discussed the overall validity and reliability of the survey data, noting some important limitations in the survey design,

the representativeness and non-random selection of the samples, and the IELT measures used. The following reflects more on the broader challenges and limitations of the research as a whole.

One important limitation of the research is the cross-sectional nature of its data, which prohibits conclusions about the exact causal order of the structural relations found. The assumption in the dissertation is that expectations of ethical leadership shape subsequent observations of ethical leadership, and that these expectations themselves are affected by structural characteristics of the work environment and especially moral task complexity. While previous longitudinal research supports the notion that assumptions, beliefs, and expectations of leadership shape the future interpretation of actual behavior (Epitropaki & Martin, 2005), a more recent study suggests the relation between IELT and ethical leadership may actually be reciprocal, as successful ethical leadership may feed back into followers' beliefs about what such ethical leadership should entail (Nichols & Erakovich, 2013). Furthermore, ethical leadership could affect followers' perceptions of their work characteristics and especially their moral task complexity, hence feeding back into followers' assumptions, beliefs, and expectations as well. Therefore we need more, and more robust, longitudinal studies to examine the continuous changes that occur in cognitive matching of implicit theories with observed ethical leader behavior. For the time being, however, the present cross-sectional research shows that congruence between IELT, ethical leadership, and characteristics of the work environment is important and worth further inquiry (Engle & Lord, 1997).

Another limitation of the research is that expectations of ethical leadership are presumably not always consciously thought-out, structured frameworks, but rather implicit theories of ethical leadership (IELT) that are made up of intricate, tacit, unorganized ideas that respondents may find difficult to verbalize more explicitly. This tacit nature of expectations makes it difficult to establish with certainty the adequacy of both the qualitative and quantitative IELT measurement in the study and thus poses a potential threat to the internal validity of the overall research. During the Q-study, and especially the survey research, some respondents did indeed experience difficulties explicating their assumptions, beliefs, and expectations of ethical leadership, indicating the relative importance of specific ethical leadership characteristics and behaviors, and (in the survey) relating general descriptions to observations of their managers' actual behavior. These respondents found the Q-sorting exercise and survey to be cognitively demanding and their responses may have been compromised as a result. At the same time, other respondents noted that the research actually helped them to better reflect on and structure their thoughts on ethical leadership. Moreover, triangulation of the qualitative and quantitative data collected from different samples

shows quite consistent results and thus gives confidence that the five implicit ethical leadership theories are a fair ideal-typical representation of the vast number of views on ethical leadership.

It should also be noted that the methods used in the research deliberately placed a spotlight on the differences and nuances in expectations and perceptions of ethical leadership. As shown throughout the dissertation, understanding subtle variations in expectations and perceptions of ethical leadership helps us gain more insight into the precarious balance between the different characteristics and behaviors needed for successful execution of ethical leadership. However, for sake of internal validity it is important not to overemphasize differences and nuances: the overall variance in the IELT Endorsement measures was relatively low, while mean endorsement scores for four of the five IELT were rather high. In addition to comments made by a number of respondents in the interviews, these findings show that we should not lose sight of the broader picture: while their emphasis and exact manifestation may differ, ethical role modeling, reinforcement, and communication about ethics remain of unabated importance as the basis for ethical leadership.

A final limitation of the research is that it does not account for cross-cultural differences, as all data was collected in the Netherlands. In light of socio-cultural variations found in the endorsement of specific ethical leadership characteristics and behaviors (e.g., Martin et al., 2009; Resick et al., 2006; Resick et al., 2009), potential threats to the external validity of the research thus occur at three levels: (1) the content and demarcation of the ideal-typical ethical leadership expectations (i.e., implicit ethical leadership theories or IELT) identified in this dissertation, (2) the relative endorsement of these five views on what ethical leadership should entail, and (3) the structural relations between follower expectations of ethical leadership and their antecedents and consequences. For instance, the compliance-oriented Boundaries Setter may be more appealing in Asian and Latin-American countries where power distance between figures in authority and their subordinates tends to be higher and the need for uncertainty avoidance is greater (Hofstede, 1980). Likewise, key aspects of the four other views such as group-based decision-making (Social Builder) or showing accountability and openly admitting to one's mistakes (Safe Haven Creator) that fit relatively well with the Dutch cultural context may not be considered desirable in other contexts. Even more so, additional or even rather different IELT might emerge in different cultural contexts. Hence the extent to which the ideal-typical implicit ethical leadership theories identified in the Dutch context also apply to other, Western and non-Western societies, constitutes an interesting opportunity for further research. Moreover, the extent to which socio-cultural aspects affect the structural relations between followers' assumptions, beliefs, and expectations of ethical leadership and characteristics of the work environment is a perennial question that requires additional international comparative research as well.

9.5 Lessons for Practice

Alongside its scientific contribution, the ambition of this dissertation was to aid managers in their attempts to become better ethical leaders for their employees and thereby help organizations achieve their goals in a more effective, efficient, and ethical manner. Becoming an ethical leader, however, is not something a manager does on his or her own. As the research points out, ethical leadership is the result of a dynamic, reciprocal relationship between leaders and followers. In this relationship, followers co-construct ethical leadership as their a priori assumptions, beliefs, and expectations of ethical leaders may guide their subsequent perception and interpretation of the character, decisions, and behavior a leader demonstrates. Hence, it is in part by virtue of the fit between followers' own expectations of ethical leadership on the one hand and the behavior of the leader on the other - rather than the mere behavior of the leader him or herself - that followers grant that leader an ethical leader identity (cf. DeRue & Ashford, 2010). The research thereby helps us understand why managers' ethical leadership efforts are not always recognized and accepted as such by their employees and when and why resistance to (ethical) leadership may arise. Moreover, it highlights the limitations of trying to 'manage' follower ethics from a purely instrumental, leader-centered perspective: as ethical leadership requires interaction between human beings it is important to recognize the cognitive and emotional processes that affect it and to acknowledge the complexity, ambiguity, and subjectivity it thus involves (cf. Doorewaard & Benschop, 2003; Schyns, Tymon, Kiefer, & Kerschreiter, 2013).

To improve ethical leadership in organizations, it is important that managers are aware of and anticipate their employees' implicit theories of ethical leadership. First and foremost, this requires explicit efforts from both managers and employees to explore and discuss the similarities and differences in their respective implicit ethical leadership theories (Schyns et al., 2011); engaging in open discussions about mutual expectations in fact is best considered an integral aspect of ethical leadership itself. In addition, leader and follower implicit ethical leadership theories may be included in organizational (ethical) leadership development programs (Schyns et al., 2011; Schyns et al., 2013), as a supplement to the manager's more informal socialization into the organization's leadership (Epitropaki & Martin, 2004) and to improve their understanding of manager-employee interactions. Organization-specific training

come forward with their own dilemmas, mistakes, and concerns. At the same time, managers and ethics trainers should beware of oversimplified

'best practices' and 'one style fits all' approaches to ethical leadership that claim effectiveness regardless of context; such best practices do little justice to the everyday complexity inherent in managerial leadership and neglects the active role of followers in the process (Schyns et al., 2013). Components such as role modeling, reinforcement, and communication, are and always will be crucial to ethical leadership. However, the present dissertation shows that the meaning and relative endorsement of such components may vary according to context. The expectations that followers have of ethical leadership are, at least in part, a function of the work that they do and the moral dilemmas that the work evokes. As expectations may subsequently shape employees' perceptions of the ethical leadership behavior they observe in managers, it is important that managers consider carefully the fit between their ethical leadership and followers' actual work. Even more so, as part of their ethical leadership, managers are advised to always remain attentive to both the actual tasks on hand and followers' expectations of ethical leadership. Managers may subsequently ask themselves which approach to ethical leadership best fits the circumstances at hand, and allow for a more flexible adjustment in their approach if the situation requires it.

of ethical leadership. Furthermore, managers who are open and honest, show

accountability for their actions, and acknowledge their own mistakes strengthen their

reputation for ethical leadership and probably lower the threshold for employees to

More specifically, when employees deal with morally complex tasks, managers would do well to engage them in more explicit discussions about moral dilemmas and involve them in more collective moral decision-making processes. The data for the present study suggest that, especially compared to the level of moral task complexity reported by respondents, only a small number of managers actually engage in such ethical leadership behaviors: it seems that most employees perceive their managers as employing a somewhat more passive, implicit, and/or reactive form of ethical leadership. Thus there remains ample room for improvement in this respect. On the other hand, and contrary to what the 'ethics industry' often suggests, more abstract moral awareness training may be neither necessary nor particularly effective when employees' work involves rather straightforward tasks and evokes few real moral dilemmas. As the present research shows, in such circumstances the use of textbook, explicit approaches to ethical leadership may not fit well with employees' own expectations and as such could actually have a negative effect on how the manager's behavior is perceived and interpreted. When dealing with employees whose work evokes few moral dilemmas or temptations, managers should be careful not to overemphasize ethics and integrity and instead focus primarily on creating an open and safe atmosphere. To the extent

in the assumptions, beliefs, and expectations that people hold regarding ethical leadership is especially important when taking on a new leadership position in the organization: it provides critical information for the manager's initial interactions with employees, which to a large extent determine whether the manager will be recognized and accepted as an ethical leader and shape how employees perceive, interpret, and evaluate the manager's subsequent behavior (Engle & Lord, 1997; Epitropaki & Martin, 2005; see also Giessner et al., 2009). Depending on the circumstances on hand, this information can be used to either adjust the manager's ethical leadership approach to employees' expectations or instead to manage the group's expectations more deliberately by explaining why a certain approach to ethical leadership is considered necessary.

The results also suggest a different approach to ethical leadership training may be useful. At present, most ethical leadership training programs promote a proactive and explicit approach that focuses on communication about ethics in everyday, 'normal' circumstances. The results of the present study however, suggest that ethical leadership is first and foremost about safety, learning, and personal accountability. As such, the research suggests, true ethical leaders prove themselves when more difficult situations arise, for instance during extensive reorganizations, when there are suspicions of integrity violations, or the leader has made a mistake himself. Such circumstances are difficult to simulate in an off-site training setting. Action learning in which leaders practice with real-life cases from their own organization, or the use of role-play with peers and/or professional actors, is thus recommended (see Hartley & Hinksman, 2003). Even more, organizations may consider more direct on-the-job training in ethical leadership, using mentoring or coaching. Not only can on-the-jobtraining enable more in-depth learning of how to apply different aspects of ethical leadership both in calmer and more trying times, it also enables the trainer to give tailor-made recommendations on how to deal with the specific expectations of the individual employees involved.

As a general rule, managers are advised to at least maintain a 'baseline' of ethical leadership practices at all times. While the current research suggests that a proactive, explicit approach to ethical leadership may not always be necessary, it provides ample evidence that followers strongly endorse and expect certain ethical leadership attributes, regardless of their work context. Specifically, the research suggests it is important that leaders create an environment in which followers feel they can safely express their concerns and report suspicions of wrongdoing. It is also crucial that followers be allowed to make mistakes and learn from them: given the grev area surrounding ethical decisions and dilemmas, too stringent reinforcement and immediate penalizing are likely to be counterproductive and damaging to perceptions

that followers themselves actually underestimate the moral task complexity of their work, leadership may first need to focus on raising employees' awareness of the moral dimension of the tasks at hand before engaging in more general discussions about the underlying moral values, principles, and norms.

In addition to identifying, anticipating, and managing their employees' assumptions, beliefs, and expectations of ethical leadership, managers are also advised to examine critically those that they hold themselves. Just as employees' assumptions, beliefs, and expectations influence their subsequent perceptions of observed ethical leadership, managers' implicit theories are likely to shape their ethical leadership behavior (Lord & Maher, 1991). Even more so, managers' assumptions, beliefs, and expectations of ethical leadership are likely to affect their perceptions of their employees' ethical followership as well (cf. Keller, 2003; see also Shondrick & Lord, 2010; Sy, 2010). For instance, managers may evaluate employees who exhibit attributes similar to their own implicit theories as higher in leadership or ethical decision-making capabilities, and more favorably overall. Awareness of their own implicit theories on ethical leadership can thus help managers to reflect on their assumptions and caution against undue perceptual biases in performance evaluations (cf. Keller, 2003).

Finally, it is important to stress the need for managers to remain realistic and critical towards their actual ethical leadership. The results of this dissertation show that aligning followers' expectations of ethical leadership and managers' ethical leadership practices can help managers obtain a reputation for ethical leadership. Yet as Van Gils and colleagues argue (2010: 344-345), there are many possible factors that influence followers' and leaders' implicit theories and managers should accept that perfect congruence between IELT and leadership behavior is probably unattainable: but perhaps more importantly, alignment between followers' expectations of ethical leadership and manager's ethical leadership practices may have a dark side as well. Research on leader prototypicality indicates that congruence between expectations and practices also creates a danger that the manager is endorsed even when he or she fails to perform or is the cause of organizational failure (Giessner et al., 2009). In terms of ethical leadership, this could mean that due to the initial alignment between followers' expectations and managers' ethical leadership practices, employees develop a blind spot for their manager's actual behavior: even managers who at some point, perhaps unknowingly, role model inconsistent behavior and violate employees' moral standards, may thus be able to maintain their employees' trust and endorsement as ethical leaders due to their initial categorization as such. Managers are therefore advised to organize and welcome feedback on their leadership from an outsider perspective as well.

9.6 General Conclusion

In our calls for ethical leadership in organizations, we often look at those in formal leadership positions to do the right thing, to make the first move, to set the right tone, and to provide moral guidance. The present research however, indicates that ethical leadership involves more than a one-directional effort on the part of leaders. To understand how and under which conditions ethical leadership works we must recognize that followers are not mere passive receptors of influence but instead are key players in the constitution of ethical leadership: their implicit assumptions, beliefs, and expectations play an integral role in how ethical leadership is perceived and received in the organization. As a result, it is unlikely that one best practice for ethical leadership will satisfy all or be effective under all conditions. Hence this dissertation is a reminder that awareness of and critical reflection on assumptions and expectations – both of others and our own - is important for further improvement of research on and practice of ethical leadership.

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SUMMARY IN ENGLISH

Introduction and Theoretical Background

In response to widespread public indignation about scandals occurring in public and private organizations, leaders are increasingly recognizing the moral, democratic, and economic need to take on a proactive role in ensuring the integrity of both their employees and their institution as a whole. Indeed, research suggests that ethical leaders can have an important impact on the moral decision-making, behavior, and culture of organizations. In research and in practice however, we often pay little attention to the fact that ethical leadership involves leaders *and* followers and that followers are likely to have an important role in the constitution and development of ethical leadership.

In general, ethical leadership refers to the character, decision-making, and behavior a leader exhibits to motivate followers to make decisions and behave in accordance with relevant moral values and norms. This dissertation argues that to gain a better understanding of what it truly means to be an ethical leader, how ethical leadership works, and under what conditions it is likely to be most effective, we should take into account what followers ideally expect of ethical leadership. As leader categorization theory suggests, followers' expectations of ethical leadership are likely to guide and bias their perception of a leader's actual characteristics and behavior, and thereby affect the leader's ability to influence follower behavior. In other words, variation in followers' expectations can have important implications for the effectiveness of ethical leadership. To the extent that followers' expectations are related to their direct work environment, such expectations can furthermore help explain why the effects of ethical leadership vary across contexts: perhaps followers who operate in different work environments have different expectations of ethical leadership and therefore differ in their responsiveness and acceptance of a textbook approach to ethical leadership.

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Main Results

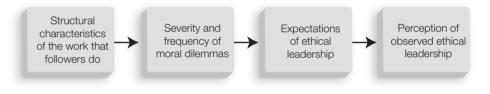
Drawing on data from a series of semi-structured interviews with managers (N = 18) and a larger quasi-qualitative Q-method study among working adults in the Netherlands (N = 59), the dissertation identified five ideal-typical views on ethical leadership, together representing the range of different assumptions, beliefs, and expectations that individuals have of ethical leadership. The results indicate that an individual's expectation of ethical leadership is typically a weighed mix of these five ideal-typical views, although in most cases one or two of the views is predominant. The qualitative studies furthermore suggest that, on a general level, follower expectations of ethical leadership are largely consistent with academic conceptualizations. For example, nearly all respondents in the study selected personal integrity, role modeling ethical behavior, reinforcement of moral standards, and some form of communication about ethics as key aspects of ethical leadership. Under the general agreements however, there is notable variation in the exact characteristics and behaviors that followers expect of ethical leaders and in how important they find these various characteristics and behaviors. Rather than a simple universal construct then, the research suggests ethical leadership is best considered a variform universal construct: while followers generally expect the same basic components in ethical leadership, there is subtle yet important variation in how exactly those components are understood and enacted upon in practice.

To assess the extent to which the expectations of followers play a role in managers' ability to build a reputation for ethical leadership, additional cross-sectional survey research was conducted using three different samples: working adults in the Netherlands (N = 355), members of the Netherlands Institute of Psychologists (N = 519), and employees of a large Dutch semi-public organization (N = 389). In two of the three samples studied, followers' expectations of ethical leadership indeed seemed to act as a 'lens' that shaped and biased their perceptions of the characteristics and behaviors they observed in their leader: the more a leader's style of communication about ethics or reinforcement of norms deviated from what followers expected, the less followers considered that leader to be an ethical leader. This suggests that to be perceived as ethical leaders it is important that leaders are aware of their followers' expectations and try to align expectations and practices as much as possible.

Finally, the dissertation examined possible explanations for the differences in follower expectations of ethical leadership. Specifically, it considered whether followers' expectations are purely individual, idiosyncratic perspectives on what ethical leadership should entail, or instead whether the similarities and differences among followers have something to do with the context in which they operate

and the type of work that they do. Consistent with the findings of the exploratory research, the quantitative analyses revealed that followers' hierarchical position, the public nature of their work (task publicness), and the impact that their work has within the organization (task significance) are associated with more experiences of more frequent and more severe moral dilemmas. As a result, followers' expectations for ethical leadership also seem to be raised: followers who experience more and more severe moral dilemmas expect a more proactive and explicit approach to ethical leadership than those who perceive their work to be less morally ambiguous. At the same time, followers' expectations regarding such things as safety and room to make mistakes, leader's personal accountability and strong moral character, and the use of reinforcement, seem consistent irrespective of followers' demographic and work characteristics. The results of the research are summarized in Figure S.I below.

Figure S.I Empirical model of the research (simplified)



Implications for Research

The findings of the dissertation have important implications for both research and practice. For scholars, the results are a reminder that ethical leadership is not a one-sided act by the leader: followers' assumptions, beliefs, and expectations indeed play a significant role too and should be taken into account more explicitly when trying to understand how ethical leadership emerges and when it is most effective. For instance, the results suggest that depending on followers' expectations, the type of leadership that scholars typically denote as 'ethically neutral' or 'morally mute' may actually have an important impact on follower ethical behavior, while the effects of 'textbook' proactive and explicit ethical leadership may be limited and in some cases even be counterproductive. Indeed, one style of ethical leadership need not fit all and it is important to acknowledge the fact that ethical leadership can take on different meanings in practice.

seem important aspects of ethical leadership. In contrast, for followers whose work is less likely to raise particularly severe or frequent moral dilemmas, less explicit and somewhat less frequent communication may suffice. Of course, a leader may also conclude that the work actually does hold particularly moral dilemmas, yet followers do not perceive them as such. In such cases, leaders may need to focus on first raising followers' awareness of the direct moral implications of their work before engaging in more general discussions about the organization's values, principles, or code of conduct.

Given the different meanings, interpretations, and expectations of ethical leadership, the results also warrant continued theoretical and empirical research to critically assess and further refine academic conceptualizations and measures of ethical leadership. Since followers' expectations seem to bias their perceptions of ethical leadership, it is especially critical that we examine the individual and group variation in the measurement models that underlie existing scales. In addition, the study's results suggest measures of ethical leadership behaviors should be expanded to include more concrete behaviors and especially more aspects to represent safety, learning, and personal accountability.

Implications for Practitioners

For practitioners, the research shows that to most followers being an ethical leader is first and foremost about being a safe haven where they can turn to in times of need. Indeed, ethical leadership shows its true colors when the stakes are high, when dilemmas are hard, or when lines have already been crossed. While most studies typically emphasize the ethical leaders should engage in explicit and proactive communication about ethics and values, the present study suggests that ethical leadership is perhaps more about exhibiting personal integrity and accountability, allowing some room for mistakes to be made, dealing with transgressions in a fair and respectful way, and turning mistakes into valuable learning experiences for the group. In fact, the results seem to suggest that when followers' sense of safety is not ensured or the leader is perceived as showing insufficient personal accountability, other ethical leadership efforts such reinforcement and communication about ethics may be in vain.

This is not to say that explicit and proactive ethical leadership, and especially communication about ethics and values, is not important. Rather, the research suggests the effectiveness of such a proactive approach to ethical leadership in part depends on whether it fits with what followers ideally expect of an ethical leader. Thus, in an attempt to align follower expectations and ethical leadership practices, leaders are advised to look critically at the dilemmas that are involved in the work that followers do and to discuss with followers what they themselves expect in terms of moral guidance. As the research shows, followers in higher hierarchical positions, as well as followers whose work affects either others within the organization or society and the public in general, tend to experience more moral dilemmas than people whose work does not carry such responsibilities. For these groups, explicit discussions about the moral principles and values that should guide their behavior

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SAMENVATTING IN HET NEDERLANDS

EÉN STIJL VOOR IEDEREEN?

De Inhoud, Oorsprong en het Effect van Medewerkers' Verwachtingen van Ethisch Leiderschap

Introductie en Theoretische Achtergrond

In de nasleep van een reeks breed uitgemeten schandalen in private en publieke organisaties, lijken leiders zich in toenemende mate bewust van de morele, democratische en economische noodzaak om zich actief in te zetten voor de integriteit van hun eigen medewerkers en de organisatie als geheel. Onderzoek laat zien dat leiders inderdaad een belangrijke invloed kunnen uitoefenen op de morele besluitvorming, het gedrag en de cultuur binnen organisaties. Echter, zowel in wetenschappelijk onderzoek als in de praktijk besteden we vooralsnog weinig aandacht aan het gegeven dat ethisch leiderschap niet alleen gaat om leiders maar ook om medewerkers en dat ook medewerkers waarschijnlijk een belangrijke rol hebben in hoe ethisch leiderschap zich ontwikkelt en wordt vormgeven.

In algemene zin refereert de term ethisch leiderschap aan het karakter, de besluitvormingsprocessen en het gedrag dat leiders laten zien om medewerkers te motiveren beslissingen te nemen en gedrag te vertonen dat in lijn is met relevante morele normen en waarden. Dit proefschrift stelt dat om meer inzicht te krijgen in wat het werkelijk inhoudt om een ethisch leider te zijn, hoe ethisch leiderschap precies werkt, en onder welke omstandigheden het effectief zal zijn, we gerichter zullen moeten kijken naar de impliciete verwachtingen die medewerkers hebben van zulk leiderschap. In navolging van de zogenaamde 'leader categorization theory', beargumenteert het dat deze impliciete verwachtingen die medewerkers hebben van ethisch leiderschap een vervormende en vertekende werking hebben op hun

percepties en interpretatie van de werkelijke karakteristieken en gedragingen van de leider, en daarmee dus een belangrijke factor zijn in het vermogen van leiders om het gedrag van medewerkers te beïnvloeden. Met andere woorden, verschillen in de verwachtingen van medewerkers kunnen belangrijke implicaties hebben voor de effectiviteit van ethisch leiderschap. Voor zover de verwachtingen van medewerkers gerelateerd zijn aan hun directe werkomgeving, bieden ze bovendien een mogelijke verklaring voor de variërende effectiviteit van ethisch leiderschap in verschillende contexten: mogelijk hebben medewerkers die in verschillende omgevingen werken ook verschillende verwachtingen ten aanzien van ethisch leiderschap, en verschillen ze derhalve ook in hun responsiviteit en acceptatie van de typische tekstboek benaderingen van ethisch leiderschap.

Resultaten

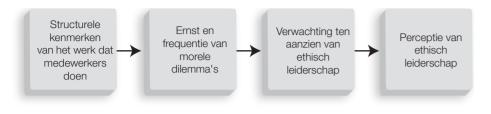
Aan de hand van data van een serie semigestructureerde interviews met managers (N = 18) en een grotere quasi-kwalitatieve Q-studie onder werkende volwassenen in Nederland (N = 59), identificeert de studie vijf ideaaltypische visies op ethisch leiderschap. Deze vijf visies vertegenwoordigen de reeks verschillende aannames, overtuigingen en verwachtingen die individuen hebben ten aanzien van ethisch leiderschap. De resultaten laten zien dat de verwachtingen van een individuele medewerker doorgaans een gewogen mix zijn van deze vijf visies, hoewel in de meeste gevallen een of twee visies dominant zijn. De beide kwalitatieve studies wijzen daarnaast uit dat, op het abstractere niveau, de verwachtingen van medewerkers grotendeels overeenkomen met wetenschappelijke theorieën en conceptualiseringen. Zo geven vrijwel alle medewerkers bijvoorbeeld aan dat persoonlijke integriteit, moreel voorbeeldgedrag, bekrachtiging van morele normen en communicatie over ethiek en integriteit belangrijke onderdelen zijn van ethisch leiderschap. Kijken we gerichter naar de data, dan zien we echter dat er opvallende verschillen zijn in de specifieke kenmerken en gedragingen die medewerkers verwachten en het relatieve belang dat ze aan deze kenmerken en gedragingen hechten. Ethisch leiderschap is dus niet een simpel universeel fenomeen, maar een variform universeel fenomeen: hoewel medewerkers doorgaans dezelfde basiscomponenten verwachten in ethisch leiderschap, is er tegelijkertijd ook subtiele maar belangrijke variatie in hoe men deze componenten in de praktijk interpreteert en vormgeeft.

Om te bepalen in hoeverre de impliciete verwachtingen van medewerkers ook daadwerkelijk een rol spelen in het ontwikkelen van een reputatie voor ethisch leiderschap, is aanvullend cross-sectioneel survey onderzoek gedaan onder drie verschillende steekproeven: een online sneeuwbal-sample van werkende volwassenen in Nederland (N=355), leden van het Nederlands Instituut van Psychologen (N=519) en medewerkers en leidinggevenden van een grote Nederlandse semipublieke organisatie (N=389). In twee van de drie steekproeven leken medewerkers' verwachtingen inderdaad te opereren als een soort 'bril' die hun perceptie en interpretatie van de kenmerken en gedragingen van de leider kleurt en vormt: hoe meer de communicatiestijl van de leidinggevende of diens wijze van straffen en belonen afweek van wat medewerkers verwachtten, des te kleiner de kans dat de leider werd beschouwd als een ethisch leider. Dit suggereert dat om een effectief ethisch leider te kunnen zijn, leiders rekening moeten houden met de verwachtingen van medewerkers en moeten proberen die verwachtingen en hun leiderschap zo veel mogelijk op elkaar af te stemmen.

Ten slotte werd in dit proefschrift ook gekeken naar mogelijke verklaringen voor de verschillen in verwachtingen die medewerkers hebben ten aanzien van ethisch leiderschap. Zijn de verwachtingen van medewerkers puur individuele, idiosyncratische visies op wat ethisch leiderschap zou moeten inhouden, of houden de overeenkomsten en verschillen tussen medewerkers verband met de context waarin ze werken en het soort werk dat ze doen? In lijn met de resultaten uit het exploratieve onderzoek in de eerste fase van het proefschrift, laten de kwantitatieve analyses zien dat medewerkers in hogere hiërarchische posities, medewerkers met een meer publieke taak en medewerkers wiens werkzaamheden van grotere invloed zijn op anderen binnen de organisatie, meer frequente en omvangrijke morele dilemma's ervaren dan anderen. Als gevolg daarvan zijn ook hun verwachtingen ten aanzien van ethisch leiderschap anders; deze medewerkers verwachten doorgaans een meer proactieve en expliciete benadering van ethisch leiderschap dan medewerkers van wie het werk minder morele dilemma's oproept. Tegelijkertijd zijn de verwachtingen ten aanzien van andere aspecten van ethisch leiderschap, zoals het bieden van een veilige omgeving waar ruimte is om fouten te maken, het erkennen van eigen fouten en bekrachtiging van normen, consistent ongeacht de demografische of werkgerelateerde achtergrond van medewerkers. De resultaten van het onderzoek worden beknopt samengevat in Figuur S.II op de volgende pagina.

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Figuur S.II Empirisch model van het onderzoek (vereenvoudigd)



Implicaties voor Onderzoek

De bevindingen van het proefschrift hebben belangrijke implicaties voor zowel onderzoek als praktijk. Voor onderzoekers zijn de resultaten een herinnering dat ethisch leiderschap niet enkel afhangt van wat een leider doet of laat: de aannames, overtuigingen en verwachtingen van medewerkers spelen eveneens een belangrijke rol en dienen derhalve nadrukkelijk meegenomen te worden genomen in onderzoek naar de ontwikkeling en effectiviteit van ethisch leiderschap in verschillende contexten. Zo impliceert het onderzoek onder meer dat, afhankelijk van de verwachtingen van de medewerkers in kwestie, het soort leiderschap dat wetenschappers doorgaans typeren als 'moreel neutraal' in werkelijkheid een belangrijke invloed kan hebben op het morele gedrag van medewerkers, terwijl de effecten van tekstboek, proactief en expliciet ethisch leiderschap wellicht beperkt is en in specifieke gevallen zelfs negatieve effecten zou kunnen hebben. Het is daarom van belang te erkennen dat één ethisch leiderschapsstijl ons dus niet allemaal past en ethisch leiderschap in de praktijk verschillend geïnterpreteerd wordt.

Met de verschillende betekenissen, interpretaties en verwachtingen van ethisch leiderschap die uit dit onderzoek naar voren zijn gekomen, lijkt het verder van groot belang om meer theoretisch en empirisch onderzoek te doen naar de validiteit van bestaande wetenschappelijke conceptualiseringen en meetinstrumenten van ethisch leiderschap. Daar de verwachtingen van medewerkers bovendien een vertekenend effect lijken te hebben op hun percepties van ethisch leiderschap, is in vooral belangrijk om diepgaander en kritischer te kijken naar de individuele- en groepsverschillen in de meetmodellen die ten grondslag liggen aan de schalen die ethisch leiderschap meten. Ook suggereren de resultaten dat het belangrijk is om bestaande schalen verder uit te breiden en te verfijnen door meer concrete kenmerken en gedragingen op te nemen, en in het bijzonder meer aspecten op te nemen die betrekking hebben op veiligheid, leren en persoonlijke verantwoording.

Implicaties voor de Praktijk

Ook voor leidinggevenden biedt dit onderzoek enkele belangrijke inzichten. Zo laat het zien dat ethisch leiderschap voor de meeste mensen vooral aankomt op het bieden van een veilige haven waar medewerkers altijd terecht kunnen. Ethisch leiderschap, zo lijkt het, laat haar ware gezicht zien wanneer de belangen groot zijn, wanneer sprake is van ingewikkelde dilemma's of wanneer grenzen reeds zijn overschreden. Hoewel de meeste studies doorgaans juist benadrukken dat ethisch leiders proactief en expliciet moeten communiceren over ethiek en integriteit, suggereren de resultaten van het proefschrift dus dat ethisch leiderschap in de eerste plaats gaat om zaken als het tonen van persoonlijke integriteit, het openlijk verantwoording afleggen over gemaakte keuzes, gedrag en fouten, ruimte bieden om fouten te maken en er als groep van te leren en het respectvol omgaan met normovertreders. De resultaten suggereren zelfs dat wanneer medewerkers van mening zijn dat zulke veiligheid ontbreekt, de effecten van andere inspanningen op het gebied van ethisch leiderschap mogelijk verloren kunnen gaan.

Dit betekent echter niet dat expliciet en proactief ethisch leiderschap, en communicatie over ethiek en integriteit in het bijzonder, geen belangrijke impact heeft op het morele gedrag in organisaties. Het onderzoek wijst er slechts op dat de effectiviteit van een dergelijke proactieve aanpak onder meer afhangt van de mate waarin het aansluit bij de verwachtingen die medewerkers hebben ten aanzien van het leiderschap. Om de verwachtingen van medewerkers en het aangeboden ethisch leiderschap op elkaar af te stemmen dienen leiders dan ook kritisch te kijken naar de dilemma's die het werk van hun medewerkers oproept en met medewerkers zelf in gesprek te gaan over wat zij aan morele begeleiding verlangen. Zo geldt dat medewerkers die een hogere positie hebben in de organisatie, een meer publieke taak uitvoeren of werk doen dat een belangrijke invloed heeft op anderen in de organisatie, meer morele dilemma's ervaren dan anderen. Voor deze groepen lijken expliciete discussies over de meer abstracte morele waarden en principes die leidend zouden moeten zijn voor hun keuzes en gedrag heel waardevol. Voor medewerkers van wie het werk juist heel weinig morele dilemma's oproept kan een meer impliciete en minder frequente stijl van communicatie daarentegen voldoende zijn. Uiteraard kan het ook voorkomen dat het werk weliswaar tot belangrijke morele dilemma's kan leiden, maar dat deze niet als zodanig worden herkend door medewerkers zelf. De resultaten uit dit onderzoek suggereren dat het in dergelijke gevallen raadzaam is medewerkers eerst beter bewust te maken van de directe morele dimensies en gevolgen van hun dagelijkse werk, alvorens wordt overgegaan tot meer algemene discussies over de waarden, principes, en gedragscode van de organisaties.



APPENDIX I:

How Does Q-Methodology Work?

The following is an excerpt reprinted with permission from Van Exel and De Graaf (2005 1-10). Please visit http://www.qmethodology.net for the full paper, which includes a more detailed discussion of Q-methodology as well as some exemplary studies.

What is Q-methodology?

Q methodology provides a foundation for the systematic study of subjectivity, a person's viewpoint, opinion, beliefs, attitude, and the like (Brown 1993). Typically, in a Q methodological study people are presented with a sample of statements about some topic, called the Q-set. Respondents, called the P-set, are asked to rank-order the statements from their individual point of view, according to some preference, judgment or feeling about them, mostly using a quasi-normal distribution. By Q sorting people give their subjective meaning to the statements, and by doing so reveal their subjective viewpoint (Smith 2001) or personal profile (Brouwer 1999).

These individual rankings (or viewpoints) are then subject to factor analysis. Stephenson (1935) presented Q methodology as an inversion of conventional factor analysis in the sense that Q correlates persons instead of tests; "[w]hereas previously a large number of people were given a small number of tests, now we give a small number of people a large number of test-items". Correlation between personal profiles then indicates similar viewpoints, or segments of subjectivity which exist (Brown 1993). By correlating people, Q factor analysis gives information about similarities and differences in viewpoint on a particular subject. If each individual would have her/his own specific likes and dislikes, Stephenson (1935) argued, their profiles will not correlate; if, however, significant clusters of correlations exist, they could be factorised, described as common viewpoints (or tastes, preferences, dominant accounts, typologies, et cetera), and individuals could be measured with respect to them.

The factors resulting from Q analysis thus represent clusters of subjectivity that are operant, i.e., that represent functional rather than merely logical distinctions (Brown 1993; 2002[b]). "Studies using surveys and questionnaires often use categories that the investigator imposes on the responses. Q, on the other hand, determines categories that are operant" (Smith 2001). A crucial premise of Q is that subjectivity is communicable, because only when subjectivity is communicated, when it is expressed operantly, it can be systematically analysed, just as any other behaviour (Stephenson 1953; 1968).

The results of a Q methodological study can be used to describe a population of viewpoints and not, like in R, a population of people (Risdon et al. 2003). In this way, Q can be very helpful in exploring tastes, preferences, sentiments, motives and goals, the part of personality that is of great influence on behaviour but that often remains largely unexplored. Another considerable difference between Q and R is that "Q does not need large numbers of subjects as does R, for it can reveal a characteristic independently of the distribution of that characteristic relative to other characteristics" (Smith 2001).

To summarise the above, a statement from Steven Brown about Q methodology: Most typically, a person is presented with a set of statements about some topic, and is asked to rank-order them (usually from 'agree' to 'disagree'), an operation referred to as 'Q sorting.' The statements are matters of opinion only (not fact), and the fact that the Q sorter is ranking the statements from his or her own point of view is what brings subjectivity into the picture. There is obviously no right or wrong way to provide "my point of view" about anything—health care, the Clarence Thomas nomination, the reasons people commit suicide, why Cleveland can't field a decent baseball team, or anything else. Yet the rankings are subject to factor analysis, and the resulting factors, inasmuch as they have arisen from individual subjectivities, indicate segments of subjectivity which exist. And since the interest of Q-methodology is in the nature of the segments and the extent to which they are similar or dissimilar, the issue of large numbers, so fundamental to most social research, is rendered relatively unimportant.

Brouwer (1999) argued that one of the important advantages of Q is that questions pertaining to one and the same domain are not analysed as separate items of information but rather in their mutual coherence for the respondent: "[s]ubjective feelings and opinions are most fruitfully studied when respondents are encouraged to order a good sample of items from one and the same domain of subjective interest (instead of just replying to single questions)".

Because Q is a small sample investigation of human subjectivity based on sorting of items of unknown reliability, results from Q methodological studies have often been criticised for their reliability and hence the possibility for generalisation (Thomas

and Baas, 1992). The most important type of reliability for Q is replicability: will the same condition of instruction lead to factors that are schematically reliable – that is, represent similar viewpoints on the topic - across similarly structured yet different Q samples and when administered to different sets of persons. According to Brown (1980) an important notion behind Q methodology is that only a limited number of distinct viewpoints exist on any topic. Any well-structured Q sample, containing the wide range of existing opinions on the topic, will reveal these perspectives. Based on the findings of two pairs of tandem studies, Thomas and Baas (1992) concluded that scepticism over this type of reliability is unwarranted. The more common notion of statistical reliability, regarding the ability to generalise sample results to the general population, is of less concern here. The results of a Q methodological study are the distinct subjectivities about a topic that are operant, not the percentage of the sample (or the general population) that adheres to any of them.

Interested readers will find more information on the methodological background of Q in Stephenson (1953) and Brown (1980; 1986); a guide for Q technique in Brown (1980; 1986; 1993); and a recent discussion and review of applications in Smith (2001).

How does Q-methodology work?

This section provides those unfamiliar with Q methodology a very basic introduction to Q, largely based on Brown (1980; 1993). Performing a Q methodological study involves the following steps: (1) definition of the concourse; (2) development of the Q sample; (3) selection of the P set; (4) Q sorting; and (5) analysis and interpretation. A comprehensive discussion of each step follows.

Definition of the concourse. In Q, concourse refers to "the flow of communicability surrounding any topic" in "the ordinary conversation, commentary, and discourse of every day life" Brown (1993). The concourse is a technical concept (not to be confused with the concept of discourse) much used in Q methodology for the collection of all the possible statements the respondents can make about the subject at hand. The concourse is thus supposed to contain all the relevant aspects of all the discourses. It is up to the researcher to draw a representative sample from the concourse on hand. The concourse may consist of self-referent statements (i.e., opinions, not facts), objects, pictures, et cetera. A verbal concourse, to which we will restrict ourselves here, may be obtained in a number of ways: interviewing people; participant observation; popular literature, like media reports, newspapers, magazines, novels; and scientific literature, like papers, essays, and books. The gathered material represents existing opinions and arguments, things lay people, politicians, representative organisations, professionals, scientists have to say about the topic; this is the raw material for a

Q. Though any source may and many have been used, "[t]he level of the discourse dictates the sophistication of the concourse" (Brown 1993).

Development of the Q-set. Next, a subset of statements is drawn from the concourse, to be presented to the participants. This is called the Q set (or Q sample) and often consists of 40 to 50 statements, but less or more statements are certainly also possible (e.g., Van Eeten 1998). According to Brown (1980), the selection of statements from the concourse for inclusion in the Q set is of crucial importance, but remains "more an art than a science": the researcher uses a structure for selection of a representative miniature of the concourse. Such a structure may emerge from further examination of the statements in the concourse or may be imposed on the concourse based on some theory. Whatever structure is used, it forces the investigator to select statements widely different from one another in order to make the Q set broadly representative (Brown 1980). Different investigators or structures may thus lead to differing Q sets from the same concourse. This is not regarded as a problem for two reasons. First, the structure chosen is only a logical construct used by the investigator. Whatever the starting point, the aim is always to arrive at a Q set that is representative of the wide range of existing opinions about the topic. Second, irrespective of the structure and of what the researcher considers a balanced set of statements, eventually it is the subject that gives meaning to the statements by sorting them (Brown 1993). The limited number of comparative studies that have been carried out indicate that different sets of statements structured in different ways can nevertheless be expected to converge on the same conclusions (Thomas & Baas 1992), Finally, the statements are edited where necessary, randomly assigned a number, and statements and the corresponding number are printed on separate cards - the Q deck - for Q sorting.

Selection of the P-set. As discussed before, a Q methodological study requires only a limited number of respondents: "...all that is required are enough subjects to establish the existence of a factor for purposes of comparing one factor with another [...] P sets, as in the case of Q samples, provide breath and comprehensiveness so as to maximise confidence that the major factors at issue have been manifested using a particular set of persons and a particular set of Q statements" (Brown 1980). This P set usually is smaller than the Q set (Brouwer 1999). The aim is to have four or five persons defining each anticipated viewpoint, which are often two to four, and rarely more than six. The P set is not random. It is a structured sample of respondents who are theoretically relevant to the problem under consideration; for instance, persons who are expected to have a clear and distinct viewpoint regarding the problem and,

in that quality, may define a factor (Brown 1980). Eventually, the number of persons associated with a factor is of less importance than who they are; in the total population the prevalence may be much higher (Brown 1978).

Q-sorting. The general procedure is as follows (Brown 1993). The Q set is given to the respondent in the form of a pack of randomly numbered cards, each card containing one of the statements from the Q set. The respondent is instructed to rank the statements according to some rule - the condition of instruction, typically the person's point of view regarding the issue - and is provided with a score sheet and a suggested distribution for the Q sorting task. The score sheet is a continuum ranging from most to most, for instance: with "most disagree" on the one end and "most agree" on the other; and in between a distribution that usually takes the form of a quasi-normal distribution. The kurtosis of this distribution depends on the controversiality of the topic: in case the involvement, interest or knowledge of the respondents is expected to be low, or a relatively small part of the statements is expected to be salient, the distribution should be steeper in order to leave more room for ambiguity, indecisiveness or error in the middle of the distribution; in case respondents are expected to have strong, or well articulated opinions on the topic at issue, the distribution should be flatter in order to provide more room for strong (dis)agreement with statements. Usually, respondents are requested to adhere to the distribution provided. The range of the distribution depends on the number of statements and its kurtosis: according to Brown (1980), nowadays most Q sets contain 40 to 50 statements and employ a relatively flattened distribution with a range of -5 to +5.

The respondent is asked to read through all of the statements carefully. In this way (s)he gets an impression of the type and range of opinions at issue. The respondent is instructed to begin with a rough sorting while reading, by dividing the statements into three piles: statements (s)he generally agrees with (or likes, finds important, et cetera), those (s)he disagrees with and those about which (s)he is neutral, doubtful or undecided. The number of statements in each pile is recorded to check for agreement- disagreement balance in the Q set. Next, the respondent is asked to rank order the statements according to the condition of instruction and to place them in the score sheet provided. It is recommended to have the Q sort followed by an interview. The Q sorter is invited to elaborate on her/his point of view, especially by elaborating on the most salient statements - those placed at both extreme ends of the continuum on the score sheet. This information is helpful for the interpretation of factors later on.

Appendix I

Though many feel that because the Q sorting procedure is complex and unfamiliar to the lay public, it requires administration in a face-to-face interview setting. Van Tubergen and Olins (1979), however, argue that Q studies may just as well be conducted by mail. They found results from Q sort self-administration to be highly congruent with those from in-person interviews. Reber, Kaufman and Cropp (2000) performed two validation studies comparing computer- and interview-based Q sorts and concluded that there is no apparent difference in the reliability or validity of these two methods of administration. Nevertheless, interviews usually enable the researcher to understand the results better, and this often leads to a more penetrating interpretation. I would only mail a Q sort if there were no other way. Mail- or computer-based Q sorts may be desirable in case the theoretically relevant sample has a wider geographical distribution, and because of lower costs of administration.

Analysis and interpretation. Brown (1980; 1993) provides a comprehensive overview of the analysis of the Q sorts. Because nowadays many software packages are available to perform the analysis, we will only give a very concise overview of the subsequent steps.

The analysis of the Q sorts is a purely technical, objective procedure – and is therefore sometimes referred to as the scientific base of Q. First, the correlation matrix of all Q sorts is calculated. This represents the level of (dis)agreement between the individual sorts, that is, the degree of (dis)similarity in points of view between the individual Q sorters. Next, this correlation matrix is subject to factor analysis, with the objective to identify the number of natural groupings of Q sorts by virtue of being similar or dissimilar to one another, that is, to examine how many basically different Q sorts are in evidence (Brown 1980; 1993). People with similar views on the topic will share the same factor. A factor loading is determined for each Q sort, expressing the extent to which each Q sort is associated with each factor. The number of factors in the final set depends on the variability in the elicited Q sorts. It is however recommended to take along more than the number of factors that is anticipated in the next step of the analysis – factor rotation – to preserve as much of the variance as possible: "[e]xperience has indicated that 'the magic number 7' is generally suitable" (Brown 1980).

This original set of factors is then rotated to arrive at a final set of factors. Rotation may be either *objective*, according to some statistical principle (like varimax), or *theoretical* (or *judgmental*), driven by theoretical concerns, some prior knowledge or preconceived idea of the investigator, or an idea that came up during the study (e.g., from a salient Q sort or during a follow up interview). By rotating the factors, the investigator muddles about the sphere of opinions, examines it from different angles.

A judgmental rotation looks for confirmation of an idea or a theory, a theoretical rotation for an acceptable vantage point by statistical criteria (though the investigator has to judge about the acceptability of this solution). Rotation does not affect the consistency in sentiment throughout individual Q sorts or the relationships between Q sorts, it only shifts the perspective from which they are observed. Each resulting final factor represents a group of individual points of view that are highly correlated with each other and uncorrelated with others.

The final step before describing and interpreting the factors is the calculation of factor scores and difference scores. A statement's *factor score* is the normalised weighted average statement score (Z-score) of respondents that define that factor. Based on their Z-scores, statements can be attributed to the original quasi-normal distribution, resulting in a composite (or idealised) Q sort for each factor. The composite Q sort of a factor represents how a hypothetical respondent with a 100% loading on that factor would have ordered all the statements of the Q-set. When the factors are computed, one can look back at the Q sorts and see how high their loadings are on the different factors. When a respondent's factor loading exceeds a certain limit (usually: p < 0.01), this called a *defining variate* (or *variable*). The *difference score* is the magnitude of difference between a statement's score on any two factors that is required for it to be statistically significant. When a statement's score on two factors exceeds this difference score, it is called a *distinguishing* (or *distinctive*) *statement*. A statement that is not distinguishing between any of the identified factors is called a *consensus statement*.

Factor scores on a factor's composite Q sort and difference scores point out the salient statements that deserve special attention in describing and interpreting that factor. Usually, the statements ranked at both extreme ends of the composite sort of a factor, called the *characterising statements*, are used to produce a first description of the composite point of view represented by that factor. The distinguishing and the consensus statements can be used to highlight the differences and similarities between factors. Finally, the explanations Q sorters gave during the follow-up interview can be helpful in interpretation of the factors, in ex-post verification of the interpretation, and as illustration material (sometimes a single quotation says it all).

Α

APPENDIX II:

Idealized Factor Scores for Each Statement

Number	Statement	Factor A	Factor B	FACTOR C	Factor D	Factor E
1.	An ethical leader is an ethical, reliable person that acts on the basis of principles	0	+3	+1	+4	+1
2.	An ethical leader actively tries to stimulate others to behave ethically	0	0	0	0	0
3.	An ethical leader always acts very carefully and consciously	-3**	-1	-1	0	+2**
4.	An ethical leader intuitively feels what is the right thing to do and acts accordingly	0	-1	0	-1	-1
5.	An ethical leader is caring and shows visible interest in the welfare of others	0	-3**	+1	+2	-1
6.	An ethical leader is approachable and listens well to other people	+2	-2**	+2	+4	+3
7.	An ethical leaders puts the interests of society above those of the organization or him or herself	-2	-2	-3	+1**	-4**
8.	An ethical leader knows who (s)he is, remains authentic and has a lot of self reflection	-1	+1**	+4**	0	0
9.	An ethical leader acts according to his or her own principles and is prepared to defend those principles even when (s)he is under pressure	0	-2	-1	-3	0
10.	An ethical leader shows vulnerability by being open to criticism and showing others that (s) he also sometimes makes mistakes	+2**	-1	+4**	0**	-2
11.	An ethical leader distributes work fairly	-2**	-4*	-4*	+1*	0*
12.	An ethical leader makes just decisions and makes sure that everyone is treated fairly	+1	0	-1**	+1	+4**
13.	An ethical leader is loyal to its employees and stands up for them when necessary	+1	0**	+1	+3	+3
14.	An ethical leader has a modest attitude	-4	-3	-1	-4	-4
15.	An ethical leader is charismatic and inspires others with his or her vision	-4**	-2	+3	+2	+1*
16.	An ethical leader always acts in accor-dance with the law and the norms and values that are broadly shared within society	0	+1**	-2**	0	0

Number	Statement	FACTOR A	FACTOR B	FACTOR C	Factor D	Factor E
17.	An ethical leader always looks at situations from different perspectives and in making decisions, takes account of the consequences in both the long and the short term	+2	0**	+2	+3*	+2
18.	In making a decision, an ethical leader firsts asks stakeholders for their opinion and truly takes those opinions into account	0**	-2	-1**	+2**	-3
19.	An ethical leader does what (s)he says and says what (s)he does	-1	+2	+3	0	+3
20.	An ethical leader is open and honest about his or her choices and actions and is always willing to show accountability for them	+3	+4	+1**	+3	-3**
21.	An ethical leader discusses with employees how and why a decision is made so that they understand the moral choices and can learn from them	+3**	0	0	+1	-1*
22.	An ethical leader makes clear what is and what is not allowed through the behavior that (s)he role models	+2	+4**	+2	-1*	0*
23.	An ethical leader makes clear what is and what is not allowed through punishments and rewards	-2	-1	-3	-3	+1**
24.	An ethical leader makes clear what is and what is not allowed by frequently talking about it with employees	-1	0	-2**	-1	0
25.	An ethical leader stimulates employees to address unethical behavior among one another	+2**	+1**	0	-2	-1
26.	An ethical leader compliments employees when they have dealt well with moral dilemmas	+1	0	+1	-1	+1
27.	When someone breaks the rules, an ethical leader talks to that person to make clear that such behavior is not acceptable	+1	+2	-1**	-2**	+2
28.	An ethical leader does not tolerate unethical behavior; (s)he immediately imposes sanctions	-3	+1	-3	0	+2
29.	When awarding financial or other rewards, an ethical leader takes into account the moral behavior of employees	-2	-1	-4**	-2	0**
30.	An ethical leader carefully deals with reports of unethical behavior and always looks at different sides of the story	+3	+1	+1	+2	+1
31.	Even when someone has behaved unethically, an ethical leader remains respectful to that person	+1*	-1	+2*	-1	-2

Number	Statement	Factor A	Factor B	FACTOR C	Factor D	Factor E
32.	An ethical leader creates an environment for employees in which they can safely discuss and report things and they are not afraid to give bad news	+4**	+2	+3**	+1	+2
33.	An ethical leader frequently communicates about the norms and values of the organization and what (s)he expects from employees in that respect	-1	+3**	-2	0	0
34.	An ethical leader holds open conversations with the team about what they consider acceptable behavior and discusses the ethical dilemmas that can occur in their work	0	+1*	0	0	-2*
35.	An ethical leader discusses mistakes and violations of ethical rules with the team with the goal to learn from these mistakes and violations	+1	0	-1	+1	0
36.	An ethical leader should not talk too much about ethics and integrity; in the end it is just about the behavior	+4**	0	0	-3**	+1
37.	An ethical leader stimulates followers to think for themselves about what is and what is not appropriate and to independently make moral decisions	+1	+3	+2	-2	-1
38.	An ethical leader mostly emphasizes principles and values that should guide behavior, not the rules and procedures	-1	+2**	0	-2	-3
39.	An ethical leader sets clear rules and procedures to prevent unethical behavior	-1	0	-2**	0	+4**
40.	An ethical leader has much attention for individual employees and helps them with their personal development	0	-3**	+1	-1	-1
41.	An ethical leader sets realistic and motivating goals for its employees so that they are less inclined to violate moral rules	-1	-1	-2**	+1	+1
42.	An ethical leader is altruistic in dealing with employees and is always there for them	-2	-4**	0	-1	-1
43.	An ethical leader behaves ethically both at work and at home	-3**	+1**	0*	-4**	-2*
44.	An ethical leader stands up against injustice and shows moral courage, even when that is detrimental to the organization	0	+2	0	+2	-2**

Note: Statements that are statistically distinguishing for a factor at p <.05 are presented in brackets.

APPENDIX III:

Q-study Interview Instructions

- 1. Introduce yourself and thank the respondent for their participation in the study
- 2. Explain the purpose of the study, emphasize that responses will remain anonymous and ask if the respondent has any questions so far. The text below is also printed on the instruction form for respondents.

This study is part of a larger research project of the VU University Amsterdam on the ways in which managers can foster ethical behavior among employees. Ethical behavior here means behavior that is in accordance with the moral norms and values that are important in the organization and society at large. Leadership that aims to foster such ethical behavior is also called 'ethical leadership'.

In this scientific study, we look at what managers can do to become effective ethical leaders. We specifically want to identify those characteristics and behaviors of leaders that practitioners themselves consider most important for stimulating ethical behavior among followers.

We want to emphasize that al your answers will remain

- 3. Hand the deck over 44 randomly numbered cards and the score form over to the respondent.
- 4. Ask the respondent to first read through the cards one by one and make two initial piles: one pile of statements that (s)he considers of great importance to ethical leadership and one pile of statements that (s)he considers not important or relatively less important for ethical leadership. Indicate that, if desired, the respondent can also make a third pile of statements that they feel unsure about. Please write down any comments that respondent makes regarding the statements themselves and the Q-sorting exercise.
- 5. Ask the respondent to select the pile of important statements and select the 10 statements that (s)he considers *most important* for ethical leadership, i.e. fostering ethical behavior among followers.

In selecting the statements, think about what you yourself would consider useful. What could help foster ethical behavior among you and your colleagues? What do you expect of an ethical leader? What do you think an ethical leader should do to stimulate others to behave ethically?

Please write down any comments that the respondent makes regarding the statements themselves and the Q-sorting exercise.

6. Ask the respondent to rank-order the 10 most important statements along the quasi-normal distribution. Emphasize that we are interested in the respondents' own view on ethical leadership.

Place the 10 statements that you find most important to ethical leadership on the right-hand side of the score sheet under categories I, H, and G. Please try to stick to the maximum number of cards per category as indicated on the score sheet as much as possible. Under category 'I', you can place those two statements that you find the absolute most important to ethical leadership. Under 'H', you can then place the three statements that you find most important after that. Under 'G', finally, you can place the five remaining statements that are still important to ethical leadership –but relatively less important than those placed under I and H.

7. Ask the respondent to select and rank-order the 10 least important statements in the same way.

Place the 10 statements that you find least important to ethical leadership on the left-hand side of the score sheet under categories A, B, and C. Please follow the same procedure as you did with the 10 most important statements.

8. Ask the respondent to rank-order the remaining cards under the remaining categories. Please indicate that cards can always be re-ordered or moved at any time.

Finally, I would like to ask you to go through the remaining cards again and rankorder them under the remaining categories.

Please keep in mind that in rank-ordering the statements it is about your own opinionabout what you think is most and least important for ethical leadership. There are no right or wrong answers. At any time during the process, you can chose to move or re-order the statements.

9. Ask the respondents to carefully look at the rank-ordered statements one last time and ask if (s)he wishes to make any final changes.

Please take a final look at the rank-ordered statements. Are there any cards that you wish to move? Are you content with the rank-ordering of the statements and does it adequately reflect your view on what is most and least important to ethical leadership?

- 10. Per category, note the number of the cards on the score form. Do not forget to write down the respondent number and name on the score form as well.
- 11. Ask the respondent the follow-up questions below before commencing with the rest of the interview.
 - · Why do you find these five cards the most important for ethical leadership?
 - · Why do you find these five cards the least important for ethical leadership?
 - Are there any aspects or elements that you find important to ethical leadership that are missing in the set of statements?
 - Do you have any further questions or remarks you would like to make with respect to the rank-ordering of the statements?

А

APPENDIX IV:

Factor Loadings

RESPON- DENT	GENDER	Age	Education	Factor A	Factor B	Factor C	Factor D	Factor E
1	М	53	Mid-level vocational	0,24	0,06	0,37	0,28	0,21
2	М	23	Mid-level vocational	0,57	0,43	0,27	0,12	-0,10
3	М	33	Mid-level vocational	0,08	0,05	0,48	0,14	0,19
4	F	24	Higher academic	0,13	-0,37	0,32	0,19	0,17
5	F	24	Higher academic	0,24	0,16	-0,03	0,08	0,53
6	М	48	Mid-level vocational	0,18	-0,14	0,48	-0,10	-0,06
7	М	55	Higher academic	0,23	-0,08	0,47	0,07	0,08
8	М	47	Higher academic	0,32	0,19	0,52	-0,02	0,00
9	F	22	Mid-level vocational	0,47	-0,28	0,05	0,25	0,29
10	М	26	Higher academic	0,42	0,08	0,39	0,12	0,24
11	F	44	Higher vocational	0,18	0,19	0,14	0,44	0,09
12	F	52	Lower vocational	0,30	-0,07	0,31	0,15	0,27
13	М	53	High school	0,01	0,06	0,75	-0,10	-0,12
14	М	27	Higher vocational	-O,11	0,53	0,22	0,25	0,11
15	М	24	Higher vocational	0,39	0,52	0,12	0,29	-0,10
16	F	38	Higher academic	0,28	0,56	-0,03	0,17	0,00
17	М	24	Higher academic	0,50	0,38	0,09	-0,02	0,01
18	М	60	Higher academic	0,16	0,17	0,23	0,45	0,19
19	F	53	Higher vocational	0,24	0,43	0,61	0,31	0,15
20	М	45	Lower vocational	0,58	0,08	0,30	0,09	0,32
21	F	36	Higher academic	0,13	0,23	0,71	0,29	-0,29
22	F	27	Higher vocational	-0,04	0,13	0,50	0,07	0,05
23	М	50	High school	0,10	0,10	-0,04	0,05	0,58
24	F	46	Higher vocational	0,31	0,34	0,51	0,12	-0,03
25	М	60	Lower vocational	0,16	0,09	0,47	0,11	0,22
26	М	25	Higher academic	0,59	0,00	0,19	0,07	0,10
27	М	29	Higher vocational	0,14	0,56	0,29	-0,25	-0,01
28	М	25	Higher vocational	0,29	-0,05	0,50	0,33	-0,02

RESPON- DENT	GENDER	Age	Education	Factor A	Factor B	Factor C	Factor D	Factor E
29	М	38	High school	-0,07	0,12	0,19	0,12	0,48
30	F	60	Mid-level vocational	0,08	-0,10	0,01	0,70	0,14
31	М	27	Higher academic	0,61	0,46	-0,14	-0,09	-0,05
32	М	31	Mid-level vocational	-0,17	-0,12	0,05	0,00	0,34
33	М	51	High school	0,53	-0,01	0,37	0,08	0,05
34	М	62	Lower vocational	0,56	0,03	0,04	0,08	0,04
35	F	40	Higher vocational	0,14	0,08	-0,11	-0,18	0,62
36	М	25	Higher vocational	0,24	-0,10	0,15	0,53	0,24
37	М	50	High school	0,61	0,05	0,22	0,30	0,04
38	F	58	Lower vocational	0,62	-0,01	0,05	0,16	0,18
39	М	56	High school	0,48	-0,14	0,20	0,28	0,43
40	М	29	Higher vocational	-O,11	0,41	0,00	-0,05	0,24
41	М	29	Higher academic	0,12	0,14	-0,05	0,59	-0,07
42	F	35	Higher academic	0,06	0,41	0,13	0,27	0,16
43	F	32	Higher academic	0,07	0,54	0,14	0,31	-0,21
44	F	28	Higher academic	0,23	0,64	-0,27	-0,29	-0,29
45	F	40	Higher academic	0,22	0,09	0,28	0,35	-0,17
46	F	35	Higher vocational	0,46	0,49	0,15	-0,17	0,07
47	F	50	Higher academic	0,29	0,32	0,18	-0,41	0,16
48	F	48	Higher academic	0,41	0,31	0,32	0,26	0,33
49	F	44	Higher academic	0,17	0,34	-0,02	0,02	0,30
50	М	29	Higher academic	0,17	-0,15	0,13	0,10	0,61
51	М	39	Higher academic	0,58	0,34	0,29	0,27	-0,19
52	М	43	Higher academic	0,11	0,37	0,40	0,01	0,15
53	М	29	Higher academic	0,38	-0,15	0,46	0,19	-0,01
54	М	23	High school	-0,05	-0,06	0,57	-0,06	-0,01
55	М	47	Higher academic	-0,16	0,49	-0,15	0,09	0,05
56	М	48	Higher academic	-0,04	0,81	0,05	-0,07	0,04
57	М	28	Higher academic	0,21	0,52	0,10	0,45	-0,02
58	М	59	Higher academic	-0,19	-0,13	0,25	0,19	-0,27
59	F	41	Higher academic	0,03	0,03	0,05	0,45	-0,01
Definin	g variates			10	12	13	6	6
% Expl	ained varia	nce		10	10	10	6	6

Note: In bold are the defining variates (loadings larger than or equal to 0.30, p < 0.05).

APPENDIX V:

Operationalization of IELT for Samples I and II (in Dutch)

Hierna krijgt u 5 omschrijvingen van verschillende typen leiders te zien. Ieder van de vijf leiderschapsstijlen die wordt omschreven is bedoeld om integer gedrag in organisaties te bevorderen. Leiderschap dat bedoeld is om integer gedrag te bevorderen wordt ook wel 'ethisch leiderschap' genoemd.

Lees de omschrijvingen rustig door. Geef na het lezen van iedere beschrijving aan in welke mate de omschreven stijl overeenkomt met uw eigen beeld van een ideale ethisch leider, en vervolgens in welke mate de beschrijving overeenkomt met de stijl van uw direct leidinggevende.

Leider A

Deze leider creëert een veilige omgeving waarin medewerkers slecht nieuws durven te brengen en elkaar onderling durven aan te spreken op ongepast gedrag. De leider gelooft dat fouten maken menselijk is en hij gunt medewerkers die de fout zijn ingegaan een tweede kans. De leider is zelf ook open en eerlijk over zijn eigen keuzes en gedrag en hij is bereid om verantwoording af te leggen als dat nodig is.

Deze leider praat verder niet te veel over 'ethiek' en 'integriteit'; uiteindelijk gaat het gewoon om gedrag. Integer gedrag van medewerkers zou volgens deze leider min of meer vanzelfsprekend moeten zijn.

	Komt geheel niet overeen	Komt weinig overeen	Komt enigszins overeen	Komt behoorlijk overeen	Komt zeer goed overeen
In welke mate komt de beschrijving van Leider A overeen met uw beeld van een ideale ethisch leider?					
In welke mate komt de beschrijving van Leider A overeen met de stijl van uw direct leidinggevende?					

Leider B

Deze leider geeft in de eerste plaats het goede voorbeeld als het gaat om integer gedrag. Hij staat op tegen onrecht en toont morele moed als dat nodig is. Hij stimuleert medewerkers bovendien om actief na te denken over wat wel en niet gepast gedrag is en om zelfstandig morele beslissingen te maken.

De leider zet thema's als 'ethiek' en 'integriteit' op de agenda. Hij gaat regelmatig met medewerkers in gesprek over welke waarden en normen zij belangrijk vinden en welke dilemma's zij in het werk ervaren. De leider benadrukt daarbij met name de principes en waarden die nageleefd moeten worden, niet zozeer de regels.

	Komt geheel niet overeen	Komt weinig overeen	Komt enigszins overeen	Komt behoorlijk overeen	Komt zeer goed overeen
In welke mate komt de beschrijving van Leider B overeen met uw beeld van een ideale ethisch leider?					
In welke mate komt de beschrijving van Leider B overeen met de stijl van uw direct leidinggevende?					

Leider C

Deze leider heeft een sterk moreel karakter. De leider is authentiek en blijft altijd trouw aan zichzelf. Hij weet waar hij voor staat, is charismatisch en weet met diens eigen karakter en voorbeeldgedrag anderen te inspireren om zich op een integere manier te gedragen. Daarnaast beschikt de leider over veel zelfreflectie en staat hij open voor kritiek. De leider maakt immers ook wel eens fouten.

Deze leider maakt van ethiek en integriteit geen prioriteit in de organisatie; de leider laat het vooral aan de medewerkers zelf over om te beslissen wat wel en niet moreel 'juist' gedrag is.

	Komt geheel niet overeen	Komt weinig overeen	Komt enigszins overeen	Komt behoorlijk overeen	Komt zeer goed overeen
In welke mate komt de beschrijving van Leider C overeen met uw beeld van een ideale ethisch leider?					
In welke mate komt de beschrijving van Leider C overeen met de stijl van uw direct leidinggevende?					

A

Leider D

Deze leider creëert en onderhoudt een goede relatie met medewerkers. Hij is zorgzaam, staat klaar voor medewerkers en komt voor ze op als dat nodig is.

Deze leider vindt het verder belangrijk dat waarden en normen breed in de groep gedeeld worden. Hij bekijkt situaties altijd vanuit verschillende oogpunten en houdt bij het maken van beslissingen rekening met de mening van belanghebbenden. De leider komt bovendien op voor de belangen van de samenleving en toont morele moed, zelfs als dat ten koste gaat van de organisatie.

	Komt geheel niet overeen	Komt weinig overeen	Komt enigszins overeen	Komt behoorlijk overeen	Komt zeer goed overeen
komt de beschrijving van en met uw beeld van <i>isch leider?</i>					
komt de beschrijving van en met de stijl van inggevende?					

Leider E

Deze leider is streng maar rechtvaardig. Hij handelt altijd zorgvuldig en doordacht, is loyaal naar medewerkers en zorgt ervoor dat iedereen eerlijk behandeld wordt.

Daarnaast stelt de leider heldere grenzen en regels vast om onethisch gedrag te voorkomen. Onethisch gedrag wordt simpelweg niet getolereerd. Komt onethisch gedrag toch voor, dan heeft dat direct consequenties voor de betrokken medewerker(s). Deze leider is verder van mening dat het belang van de samenleving niet altijd boven dat van de organisatie staat.

	Komt geheel niet overeen	Komt weinig overeen	Komt enigszins overeen	Komt behoorlijk overeen	Komt zeer goed overeen
In welke mate komt de beschrijving van Leider E overeen met uw beeld van een ideale ethisch leider?					
In welke mate komt de beschrijving van Leider E overeen met de stijl van uw direct leidinggevende?					

Hieronder volgen de beschrijvingen van de 5 typen ethisch leiders nogmaals, maar dit keer kort samengevat.

Welk van deze typen ethisch leiders komt het *meest* overeen met uw beeld van *een ideale ethisch leider?*

Vink het antwoord aan dat het beste past bij uw eigen ideaalbeeld van ethisch leiderschap. Denkt u daarbij aan de ethisch leiderschapsstijl die u het liefst zou zien van een direct leidinggevende. Er is slechts één antwoord mogelijk.

0	Leider A:	De leider die een veilige omgeving creëert waarin fouten gemaakt mogen worden. Deze leider is open en eerlijk over zijn eigen keuzes en gedrag en praat niet te veel over ethiek en integriteit.
0	Leider B:	De leider die het goede voorbeeld geeft en morele moed toont. Deze leider stimuleert medewerkers om zelfstandig morele beslissingen te maken door regelmatig met hen te praten over waarden en principes.
0	Leider C:	De charismatische leider met het sterke morele karakter en authenticiteit. Deze leider staat open voor kritiek, maar maakt van ethiek en integriteit geen prioriteit in de organisatie.
0	Leider D:	De zorgzame leider die zich richt op een goede relatie met medewerkers en het creëren van breed gedeelde waarden en normen. Deze leider komt op voor de belangen van de samenleving, zelfs als dat ten koste gaat van de organisatie.
0	Leider E:	De strenge maar rechtvaardige leider die heldere grenzen stelt. Deze leider tolereert geen onethisch gedrag en is verder van mening dat het belang van de samenleving niet altijd boven dat van de organisatie staat.
0		De stijl van mijn direct leidinggevende komt met geen van deze omschrijvingen enigszins overeen
0		De stijl van mijn direct leidinggevende zou ik omschrijven als onethisch

Welke van onderstaande 5 omschrijvingen van typen ethisch leiders komt het meest overeen met de stijl van uw direct leidinggevende?

Vink het antwoord aan dat het beste past bij de stijl van uw leidinggevende. Er is slechts één antwoord mogelijk. Mocht uw leidinggevende echt aan geen van deze omschrijvingen voldoen, dan kunt u een van de laatste twee opties kiezen (vignettes idem aan bovenstaande).

APPENDIX VI:

Adjusted IELT vignettes for Sample III (in Dutch)

EIDER A

Deze leider zorgt dat medewerkers zich zo veilig voelen dat ze problemen bij hem durven te melden en elkaar onderling durven aan te spreken op verkeerd gedrag. De leider gelooft dat fouten maken menselijk is en gunt mensen een tweede kans. De leider is open en eerlijk over zijn eigen keuzes en is ook bereid om uitleg te geven over zijn keuzes als dat nodig is. Deze leider praat niet te veel over integriteit; integer gedrag van medewerkers zou volgens hem min of meer vanzelfsprekend moeten zijn.

EIDER B

Deze leider geeft het goede voorbeeld door zich integer te gedragen en op te komen voor wat juist is. Hij spoort medewerkers aan om zelf na te denkenover wat wel en niet gepast gedrag is. De leider heeft het vaak met medewerkers over integriteit. Hij bespreekt met medewerkers welke waarden en normen zij zelf belangrijk vinden en welke dilemma's ze in hun werk tegenkomen. De leider legt de nadruk op principes en waarden die nageleefd moeten worden, niet op specifieke regels.

FIDER

Deze leider is van nature een heel integer persoon. De leider weet waar hij voor staat en blijft altijd trouw aan zichzelf. Met z'n karakter en voorbeeldgedrag inspireert hij anderen om zich ook integer te gedragen. De leider realiseert zich dat hij ook wel eens fouten maakt en staat dus open voor kritiek. Deze leider maakt van integriteit geen prioriteit in de organisatie; hij laat medewerkers vooral zelf bepalen wat integer gedrag is.

EIDER D

Deze leider is zorgzaam, staat klaar voor medewerkers en komt voor ze op als dat nodig is. Deze leider vindt het belangrijk dat binnen de groep dezelfde waarden en normen gedeeld worden. Hij bekijkt situaties altijd vanuit verschillende oogpunten en houdt bij het nemen van beslissingen rekening met de mening van medewerkers. De leider komt op voor wat goed is voor de samenleving, zelfs als dat ten koste gaat van de organisatie.

EIDER E

Deze leider is streng maar rechtvaardig. Hij handelt altijd zorgvuldig, is loyaal naar medewerkers en zorgt ervoor dat iedereen eerlijk behandeld wordt. De leider maakt heel duidelijk wat de grenzen en regels zijn. Ongepast gedrag wordt simpelweg niet getolereerd en heeft direct gevolgen voor de betrokken medewerker(s). Voor deze leider zijn de belangen van de samenleving niet per se belangrijker dan de belangen van de organisatie.

APPENDIX VII:

Tests for the IELT Recognition Discrepancy Measure

To assess the adequacy of the IELT Recognition Discrepancy measure, I conducted three analyses on data from all three samples: (1) principal components analyses⁸⁵ to examine the structure of the IELT Endorsement, IELT Recognition, and IELT Recognition Discrepancy measures, respectively; (2) reliability analyses for the IRD measure and its subscales, and; (3) regression analyses to test whether the underlying absolute difference model was true. The results are summarized below.

Principal components and reliability analyses

The principal components and reliability analyses (see Table VI.1 through VI.3) indicated that:

- In Samples I and II, only one component could be extracted for IELT Endorsement,
 IELT Recognition, and IELT Recognition Discrepancy, respectively.
- In Sample III, only one component could be extracted for IELT Recognition and IELT Recognition Discrepancy. However, for the IELT Endorsement measure a second factor (representing the IELT Social Builder and Boundaries Setter) was initially extracted with an eigenvalue of 1.033. Rerunning the analysis while allowing extraction of only one component resulted in acceptable factor loadings, explained variance, reliability and average inter-item correlations, the values of which even exceed those in the other two samples (see Table VI.3). The one component solution was thus maintained.
- Reliabilities for the IELT Endorsement subscales were below desired levels. While factor loadings and item-total correlations were all above the standards formulated in Chapter 5, Cronbach's alpha values ranged between .50 (Sample I) and .61 (Sample III). It is important to note, however, that these lower reliabilities are consistent with the argument made in Chapter 7 that the ideal-typical IELT are neither mutually exclusive nor fully consistent with one another. Instead, they represent clusters of viewpoints that overlap and contradict one another on specific aspects. An individual's IELT is therefore likely to be a weighed mix of his or her endorsement of each of the five IELT, with most respondents

⁸⁵ The following procedure was used for the initial PCA: missing: listwise, eigenvalues of factors > 1, iterations < 25, Direct Oblimin rotation with Kaizer normalization, method: correlations.

having a stronger preference for one or two IELT while also endorsing aspects of other IELT (empirical support for this is offered in Chapter 4 and Appendix IV). Scores on the five IELT Endorsement items hence vary more than items on a typical scale measuring a single construct. As a result, the factor loadings and reliabilities of the IELT Endorsement measure are necessarily lower.

 Reliabilities for both the IELT Recognition and the IELT Recognition Discrepancy (IRD) measures were good, with Cronbach's alpha values all above .70 (Kline, 1999).

Regression analyses

Following recommendations by Edwards (1994; 1995) and in accordance with Engle and Lord (1997) and Epitropaki and Martin (2005), I conducted regression analyses to test a series of assumptions which must be met in order for absolute difference scores to constitute a meaningful representation for the discrepancy between an individual's IELT and the leadership style of the direct manager (see Table VI.4). The first two terms in the regression model indicate the separate effects for the IELT Endorsement and IELT Recognition measures, respectively. The remaining three terms (W1, W1 * IELT Endorsement and W1* IELT Recognition) allow the regression slopes and intercepts to change at the point at which implicit ethical leadership theories and attributes in the IELT recognized in the direct manager are the same, W1 is a dummy variable that takes the value 0 if IELT Recognition ≥ IELT Endorsement and 1 if IELT Recognition < IELT Endorsement. As Table VI.4 reveals, the model explains a very substantial amount of the variance in IELT Recognition Discrepancy in all of the samples. Moreover, consistent with Edwards' assertions, the following constrains for absolute difference models are all met: (1) the coefficients for IELT Endorsement, IELT Recognition, W1 * IELT Endorsement, and W1 * IELT Recognition are all significant, but W1 is not; (2) the coefficients on IELT Endorsement and IELT Recognition are opposite sign and nearly equal in absolute magnitude; (c) the coefficients on W1 * IELT Endorsement and W1 * IELT Recognition are opposite in sign and nearly equal in absolute magnitude, and; (d) the coefficient on W1 * IELT Endorsement is nearly equal to twice the negative of the coefficient on IELT Endorsement.

Table VI.1 Principal components and reliability analyses for Sample I

	SAN	IPLE I	
Ітем	TO WHAT EXTENT DOES THE FOLLOWING DESCRIPTION MATCH YOUR IDEAL IMAGE OF AN ETHICAL LEADER?	FACTOR LOADINGS	CORRECTED ITEM-TOTAL CORRELATION
IELT_1	Safe Haven Creator	.50	.22
IELT_2	Practicing Preacher	.55	.26
IELT_3	Moral Motivator	.65	.32
IELT_4	Social Builder	.69	.36
IELT_5	Boundaries Setter	.49	.22
5 items in sca R-squared = Cronbach's o	,	Items mean = 3.64 Standard deviation = Average interitem co	

Ітем	To what extent does the following description match the leadership style of your direct manager?	Factor loadings	CORRECTED ITEM-TOTAL CORRELATION
IELTRec_1	Safe Haven Creator	.77	.64
IELTRec_2	Practicing Preacher	.76	.56
IELTRec_3	Moral Motivator	.75	.52
IELTRec_4	Social Builder	.74	.53
IELTRec_5	Boundaries Setter	.37	.22
5 items in scale, only one component extracted R-squared = 47,8% Cronbach's a = .71		Items mean = 2.73 Standard deviation = .74 Average interitem correlation = .33	

Ітем	DISCREPANCY BETWEEN IELT AND IELT RECOGNITION	FACTOR LOADINGS	CORRECTED ITEM- TOTAL CORRELATION
IRD_1	Safe Haven Creator	.74	.57
IRD_2	Practicing Preacher	.75	.57
IRD_3	Moral Motivator	.76	.58
IRD_4	Social Builder	.78	.61
IRD_5	Boundaries Setter	.58	.41
5 items in scale, only one component extracted R-squared = 52,8% Cronbach's a =.78		Items mean = 5.67 Standard deviation Average interitem c	

Table VI.2 Principal components and reliability analyses for Sample II

	SAMPLE II			
Ітем	To what extent does the following description match your ideal image of an ethical leader?	Factor loadings	CORRECTED ITEM- TOTAL CORRELATION	
IELT_1	Safe Haven Creator	.59	.29	
IELT_2	Practicing Preacher	.60	.30	
IELT_3	Moral Motivator	.64	.32	
IELT_4	Social Builder	.63	.32	
IELT_5	Boundaries Setter	.48	.23	
5 items in scale, only one component extracted R-squared = 34,8% Cronbach's a = .52		Items mean = 3.64 Standard deviation Average interitem co		

Ітем	To what extent does the following description match the leadership style of your direct manager?	FACTOR LOADINGS	CORRECTED ITEM- TOTAL CORRELATION
IELTRec_1	Safe Haven Creator	.80	.64
IELTRec_2	Practicing Preacher	.78	.62
IELTRec_3	Moral Motivator	.79	.63
IELTRec_4	Social Builder	.77	.60
IELTRec_5	Boundaries Setter	.52	.36
5 items in scale, only one component extracted R-squared = 54,5% Cronbach's α =.79		Items mean = 2.63 Standard deviation = Average interitem co	

Ітем	DISCREPANCY BETWEEN IELT AND IELT RECOGNITION	Factor Loadings	CORRECTED ITEM- TOTAL CORRELATION
IRD_1	Safe Haven Creator	.82	.68
IRD_2	Practicing Preacher	.80	.65
IRD_3	Moral Motivator	.77	.62
IRD_4	Social Builder	.78	.63
IRD_5	Boundaries Setter	.64	.48
5 items in scale, only one component extracted R-squared = 58,3% Cronbach's a = .82		Items mean = 5.78 (Standard deviation = Average interitem co	

 Table VI.3
 Principal components and reliability analyses for Sample III

	SAMPLE III			
Ітем	To what extent does the following description match your ideal image of an ethical leader?	FACTOR LOADINGS	CORRECTED ITEM- TOTAL CORRELATION	
IELT_1	Safe Haven Creator	.59	.31	
IELT_2	Practicing Preacher	.73	.46	
IELT_3	Moral Motivator	.74	.46	
IELT_4	Social Builder	.64	.40	
IELT_5	Boundaries Setter	.43	.24	
5 items in scale, forced one component R-squared = 40,6% Cronbach's a = .61		Items mean = 3.47 Standard deviation : Average interitem co		

Ітем	To what extent does the following description match the leadership style of your direct manager?	Factor Loadings	CORRECTED ITEM- TOTAL CORRELATION
IELTRec_1	Safe Haven Creator	.80	.61
IELTRec_2	Practicing Preacher	.80	.65
IELTRec_3	Moral Motivator	.83	.67
IELTRec_4	Social Builder	.81	.67
IELTRec_5	Boundaries Setter	.44	.30
5 items in scale, only one component extracted R-squared = 56,5% Cronbach's a = .79		Items mean = 2.85 Standard deviation = Average interitem co	

Ітем	DISCREPANCY BETWEEN IELT AND IELT RECOGNITION	FACTOR LOADINGS	CORRECTED ITEM-TOTAL CORRELATION
IRD_1	Safe Haven Creator	.81	.67
IRD_2	Practicing Preacher	.78	.64
IRD_3	Moral Motivator	.83	.71
IRD_4	Social Builder	.80	.67
IRD_5	Boundaries Setter	.66	.51
5 items in scale, only one component extracted R-squared = 60,7% Cronbach's a = .78		Items mean = 4.14 Standard deviation Average interitem c	

Table VI.4 Regression analyses testing the effects of IELT Recognition Discrepancy on component variables

	SAMPLE I (N = 355)	SAMPLE II (N = 519)	SAMPLE III (N = 391)
IELT Endorsement	-3.856***	-5.631***	-5.236***
IELT Recognition	3.445***	5.964***	5.189
W1	693	2.090	1.113
W1 * IELT Endorsement	8.160***	9.993***	9.771***
W1 * IELT Recognition	-8.077***	-10.626***	-10.005***
F	387.628***	1127.539***	655.966***
Adjusted R squared	.845	.916	0.894

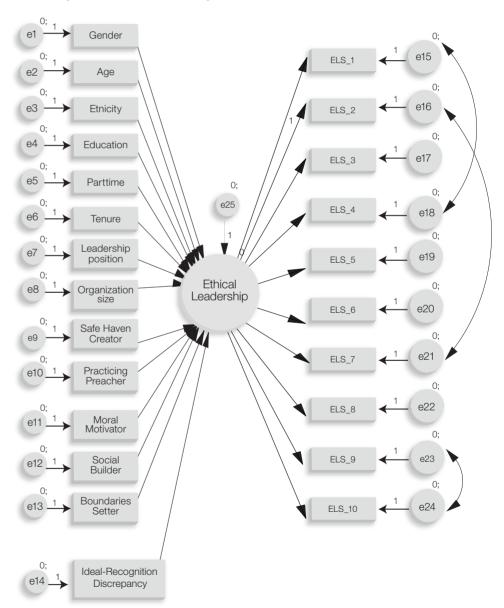
Note: W1 is a dummy variable that takes the value 0 if IELT Recognition \geq IELT Endorsement and 1 if IELT Recognition < IELT Endorsement.

Conclusion

Overall, the analyses provide sufficient support for the use of absolute differences scores to construct an IELT Recognition Discrepancy (IRD) measure. Both the IRD and its respective subscales consist of one single component. And while reliability for the IELT Endorsement subscale was somewhat lower, those for the IRD measure itself are well above required standards. The regression analyses testing the effects of IRD on component variables furthermore confirm that the constraints for absolute difference models apply.

APPENDIX VIII:

Example Structural Equation Model



F

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In the wake of numerous scandals in both the public and the private sector, the call for ethical leadership seems stronger than ever. As many of the scandals illustrate, leaders often have an important impact on the moral decision-making, behavior, and culture of their organizations. But do we all have the same ideas about what ethical leadership should look like?

This book considers ethical leadership from the perspectives of those most directly affected by it: the leader's followers. In a series of qualitative and quantitative studies, it systematically explores follower expectations of ethical leadership. Moreover, it identifies characteristics of followers' work that help shape these expectations and shows how expectations of ethical leadership can bias perceptions of a leader's actual characteristics and behavior. As such, the book highlights the importance of actively managing expectations of ethical leadership and tailoring ethical leadership to the context in which followers operate.

Presenting a model of follower expectations of ethical leadership, the book suggests that leaders should maintain a certain 'baseline' of ethical leadership attributes at all times. Among other things, this baseline requires leaders to be open about their own mistakes and act as a safe haven that followers can turn to when needed. In cases where moral dilemmas are more common or profound, followers require a proactive approach to ethical leadership that includes more explicit discussions about ethics and values.



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